The Women's Missionary Magazine

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Missionary Bridges

ge-Old Bridges---A Study of Egypt And The Egyptian Sudan

A Land of Refuge

NO ONE, perhaps, who has ever had even a very small part in ving the Christian message in gypt can ever lose the sense of awe. e has been helping to fulfill proph- y! He takes his Bible and reads Egypt—719 times does he find the me. He feels that he is walking ith the patriarchs and prophets nd apostles; he feels his life is in- rtwined with theirs.

Abraham was there and his beau- ful Sarai. After an unhappy ex- erience "they sent him away with is wife." Joseph was there, through he treachery of jealous brothers. No tory conceived by a writer of fiction s more strange or exciting than the tory of Joseph and his family. The ale of the brother; the mourning of he father, the famine, the journey f the ten brothers, the second jour- ey with the youngest brother, the ise to a place of power of the slave rother, the revelation of the rela- ionship, the terror of the ten, the oregiveness of the wronged brother nd the coming of the aged father nd all the families to Egypt

These actors in this great dramatic tory were unconsciously preparing refuge for a nation through whom God's plan for the world was to be revealed.

When at last there was a Child born, foretold of the prophets, and whose birth was to become the pivot of all history, it was Egypt that again became a refuge. Within a few years the Gospel of Christ was proclaimed there, and Egypt became a Christian center for centuries. Unable to withstand the Muslim influence the church became decadent and was almost crushed out.

What high honor that in the Providence of God, He should have called the United Presbyterian Church to become the bridge builders of a new Christan order in that little land. Only a little of the story of the bringing of the Gospel of Christ through the printed Word in their own language, through schools and hospitals and evangelists, and the building up of the Evangelical Church in Egypt and the Egyptian Sudan, can be told in one brief issue of this Magazine. May every reader be assured that she, too, is a partner in the privilege of fulfilling the prophecy that Egypt shall be a blessing . . . whom the Lord shall bless, saying "Blessed be Egypt, my people."

It's A Promise: "Egypt Shall Know The Lor

By MISS ELSIE M. FRENCH, LL.D., Cairo, Egypt

Said Kipling, who knew his East,

"East is East, and West is West,
And never the twain shall meet."

BUT long before his day, an even wiser man, with a clearer vision, had written otherwise. The Apostle Paul, inspired by the spirit of Jesus Christ, his Master, and Master of the little group who made up the near-Eastern church to which he wrote, had said, ". . . ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free; but Christ is all, and in all."

Throughout the years, those who have known Him have thus found in Him a bridge on which they might cross the chasm which separates Gentile and Jew, bond and free, even East and West—a bridge to unite them in one-ness of heart and purpose and a charitable tolerance each for the manner of thought and customs of the other. Through Him, we of the West, working for Him in Egypt, have been able to meet on common ground His Egyptian sons and daughters and go forward with them in a oneness of purpose to bring nearer the day when we may see the fulfillment of His promise, "Egypt shall know the Lord."

It is of a few of the great procession of the women and girls of Egypt who have bridged this chasm which lies between East and West, that I want to tell you—because it has been a joy to them and to us to work along together in His service and because He is making of *them* the way by which many others between whom and their Lord a great gulf has been fixed may yet find a road to Christ.

Miss Elsie M. French, L.L.D.

HANIM

Among the green fields of th spreading Delta lies a typical mu village. The palms wave over it; th hot sun blazes down upon the filt of its streets where sleeping don keys indolently switch at persiste flies; where black clad women pa at early morning and at dusk carry ing with majestic tread the heav water jars upon their head Amongst the riot of dirty, rowdy tousle-headed youngsters who playe in those streets was Hanim—East o the East, no more truthful, no mor clean, no better than the rest. Bu in her was a spark—a spark of de sire to learn, for she was keen o mind. In one other way did she dif fer from the rest of that noisy mob; she had a grandfather dearly be loved, a handsome, courteous, digni fied peasant gentleman, a man o small education but of much wisdom and high ideals and a deep affection and large ambition for this clever,

naughty little granddaughter. The day came when he saw to it that she was entered as a pupil in the mission school for boys in a neighboring village. (The vicinity had no school for girls.) The teacher was an old elder in the nearest Mission church—miles away in the provincial capital—a man known far and wide for the funny appearance he made in the much-shorter-than-fashionable robe he insisted on wearing,—and for his gentleness of heart and self-sacrificing spirit. When Hanim drew on to twelve years of age and, according to Eastern standards, it was no longer proper for her to associate with the boys and make the daily journey to and from school, her grandfather saw to it that she was allowed to go to the capital of the province, live in a school-girl hostel recently opened by a missionary, and attend the mission school. Somewhere within the years of her school life, Hanim found a new allegiance and a new Master. Christ became very real to her. And there were no more barriers between us. Thereafter we went forward in oneness of heart in His service. You may see her now as the wife of a city pastor, interested in the life of the church and in its activities just as is any pastor's wife in America; the mother of four stirring children, sharing their interests, clear-eyed as to their faults and needs; spending herself without stint for all that is good; at home in our homes as we are in hers.

AIDA

Aida and her younger sister, when little more than babies, were left homeless and friendless. Somehow they were brought to our Fowler Orphanage and taken in there and given loving care and education. The years passed and they grew to maturity. You will find Aida, now, a teacher in one of our oldest schools—a teacher beloved by everyone, with a heart of love for all little children, an instinctive understanding of their problems, a humorous twinkle for their absurdities, a willingness to serve, and an integrity which comes from none except Him. Through Him, we meet with Aida on common ground. There is no East-West chasm between. Nor is there in the case of her sister who is, in the institution which brought her up, giving back to other needy children what she herself received.

AFEEFA

Afeefa comes of a family of wealth and position in the political and social life of Egypt, born to a life of ease and luxury—and carelessness of responsibility. But she, too, has found her Master and, knowing Him, has learned the way of service. She has come to see the peasants on her estates as her responsibility. She has started a school for the children, shown an interest in their mothers. We think alike—through Him.

VOUNTEER TEACHERS

Then there are the many young men and women, teachers in mission schools, who give of their summer holiday from teaching school, time to teach in Daily Vacation Bible Schools—of which Egypt had, in 1943, 57 schools, with 108 teachers and 1,857 pupils. One who knows these schools well says, "The self-sacrificing service of these young teachers among the needy children of Egypt is most praiseworthy." But they have arrived at this eagerness to serve only because our common Master "came not to be ministered unto, but to minister."

And the process is unending until the promise be fulfilled—"Egypt shall know the Lord." Just as, through Him, men and women of East and West have bridged the gaps that separate them, so does He become the Way by which the more privileged of Egypt's sons and daughters reach the hearts and minds of their brothers and sisters

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"I Build My Church"

(Being largely a condensation of "A Sketch of the Story of The Evangelical Church of Egypt," by Dr. J. R. Alexander)

By THE REVEREND RALPH T. McLAUGHLIN, D.D., Cairo, Egypt

FIRST SPAN—THE BIBLE

OUR early missionaries to Egypt realized that to effectively present Jesus Christ to any people, they must give the Bible and particularly the Gospels, to them in their own language. And so from the very beginning, in 1854 they undertook to distribute the Arabic Scriptures.

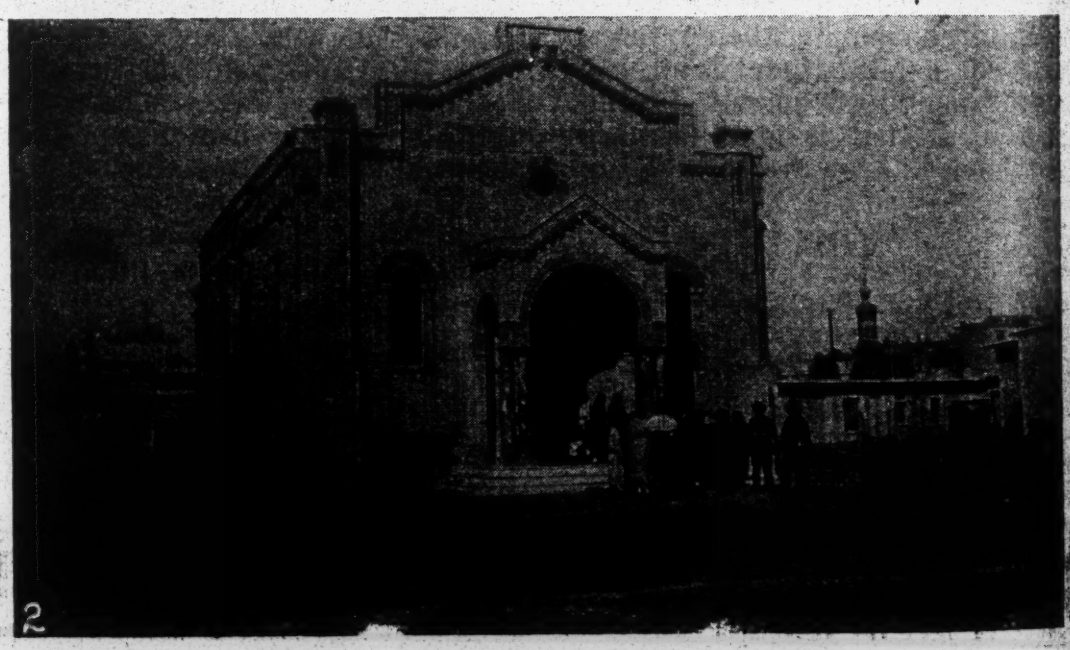
There were tens of thousands of Copts, priests and people, Government clerks, tradesmen and farmers who were desirous of possessing the Scriptures. Although the Coptic hierarchy had not banned the reading of the Bible by the people as had the Roman Catholics and others, yet these nominal Christians of Egypt, including many of the clergy were practically strangers to the Bible. Even some Muslims too, were ready to receive the Christian's Sacred Book.

Through the cooperation of The British and Foreign Bible Society and The American Bible Society (in recent years these two societies have become amalgamated), The Beirout Press, The Nile Mission Press and other organizations, great quantities of Scriptures and Scripture portions have been put into Egyptian hands and homes and hearts. For many years The Gibson Fund made it possible to provide poor people and struggling churches and meeting places with the Bible at greatly reduced cost.

As literacy in Egypt has increased, the demand for God's Word has also increased. And according to Divine promise His Word has not returned unto Him void, but God has richly blessed it. And in proportion as the Church of Jesus continues to proclaim the truth of the Bible, in that proportion, we believe, will it win God's approval and prosper.

SECOND SPAN—THE SYNOD

As the Coptic people came to hear more of the Scriptures and Scriptural preaching, they responded to it with an evangelistic earnestness that



United Presbyterian Church at Heliopolis, Egypt

their hierarchy did not like. So it was not long before groups of these reformed Christians were urging that they be organized into evangelical churches. The first group of Protestant Christians in Egypt was formed in Cairo in September 1859 when four men were received into communion with the missionaries. These four men, the first members of the Evangelical Church in Egypt were by origin a Syrian, an Armenian, and two Copts, one of whom was a monk.

In May 1860 a little group in Alexandria was received into communion with the missionaries. This group numbered seven, one of whom was a woman—the first woman to be received into the communion of the embryonic Evangelical Church in Egypt.

At once the missionaries applied to the meeting of the General Assembly of our church in America for authorization to be organized into a Presbytery. This petition was granted and The Presbytery of Egypt was formed.

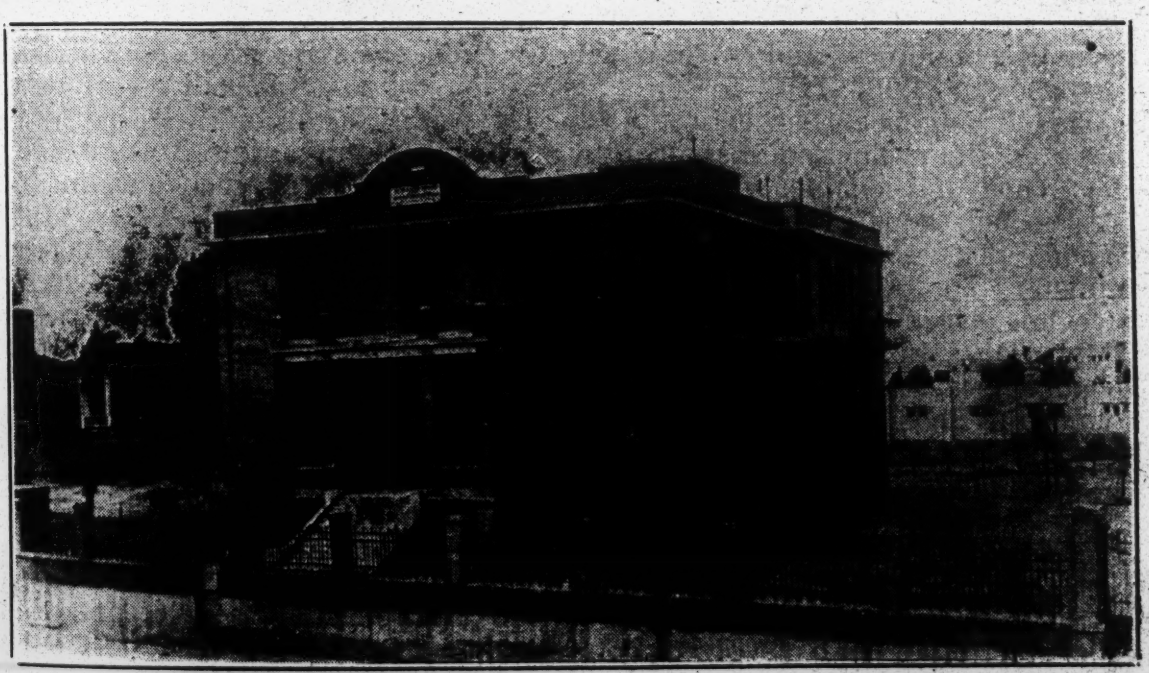
The first congregation was organized and elders and deacons were ordained in February 1863. As new churches and new Presbyteries were added, the Synod of the Nile came into existence on May 11, 1899. The growth of the Evangelical Church was most encouraging. In 1944 there are:

Synod	1
Presbyteries	7
Organized churches	161
Out stations, preaching places, etc.	153
Ordained Egyptian ministers (15 in The Sudan)	165
Communicants	23,210

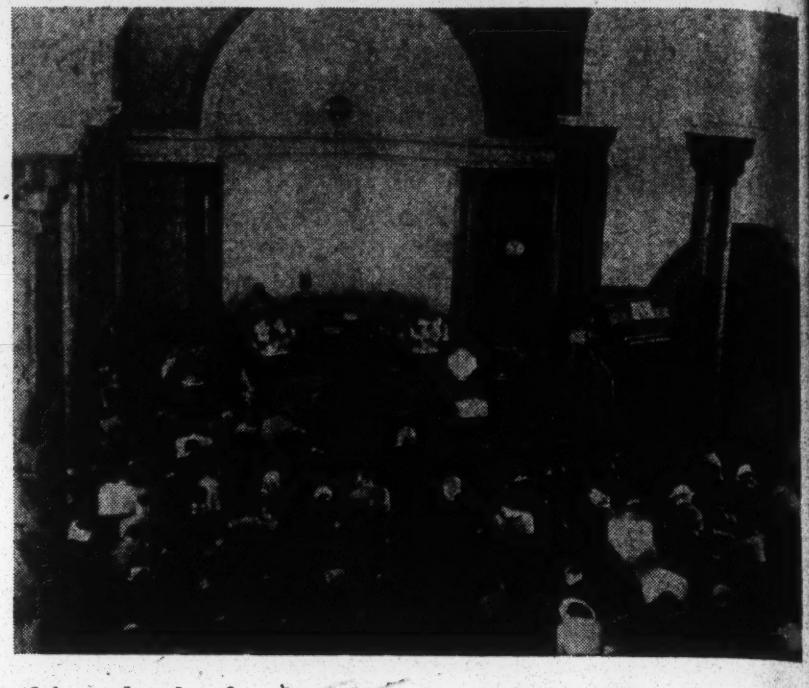
THIRD SPAN—THE SEMINARY

In 1863 the Presbytery of Egypt decided to establish a school of Theology for the training of Egyptian workers. The missionaries in Cairo were directed to begin the work of teaching at once by giving the six students who had been selected, "lessons in Systematic and Pastoral Theology and Church History." The lessons were begun, and the effort proving satisfactory, the Presbytery formally organized and opened its School of Religion with eleven students on September 25, 1864. This was called The Mission Theological School.

For 64 years there was no special



The Theological Seminary of the Evangelical Church of Egypt



A Prayer Conference In Faggala Church, Cairo, Egypt. Such conferences for the deepening of spiritual life are held in several different places annually.

separate building for this school of theology. So the Synod proposed to purchase a site in Cairo and to erect a building with its own funds. This they did in 1926. In the Abbassiya section of the city they built a beautiful two-story Seminary building. It contains a chapel, a library, class rooms and a dormitory for 50 students. The basement provides dining rooms, kitchen, pantries, store room, a study hall and a reception room. A student private prayer room was built on the roof. The grounds, buildings and furnishings cost about $35,000.

This Evangelical Theological Seminary is financed, and managed by the Synod of the Nile. The faculty is selected and appointed by the Synod. There are three Egyptian ministers on its staff, one of whom gives his entire time to the Seminary. This is Dr. Boutros Abdel Malik who took a post-graduate course in Princeton Theological Seminary and received there his M.A. degree and the degree of Doctor of Philosophy from Princeton University. The Synod pays his salary in full besides furnishig him a home rent free, built by the Synod on the Seminary premesis. The other two Egyptian members of the factulty are pastors of churches in Cairo. The remaining professors are loaned to the Semiary by teh Mission Association at the request of the Synod.

At first the Egyptian brethren insisted on having one of the missionaries act as Chairman of the faculty. However, for a number of years now, the Egyptians have assumed this responsibility as well.

FOURTH SPAN—INDEPENDENCE

From the start the missionaries envisioned a National Evangelical Egyptian Church, self-supporting, self-governing and self-propagating. Early they faced such questions as, What would be the relation of the Egyptian pastor and his congregation to the Mission and to the Presbytery? And, who was to be responsible for the salary of the pastor and the expenses of the congergation?

They believed that a healthy growing church should be independent. And so they created a Missionary Association for the administration of the missionaries from the home land and the work they were to carry on. At the same time they recognized the local Presbytery as the Court of the coming church of Egypt.

The ordained missionaries were also members of the Presbytery, and as such, they urged and encouraged the principle of self-support and independence of the Egyptian church. The purpose of the Mission was to cooperate with the Egyptians in building up a strong evangelical missionary-minded church. The mission looked forward to the time when the National church would become greater and greater, leaving the Mission naturally to become less and less.

At first, the Mission and the missionaries helped the young church financially as well as in other ways. However, as the years went by the little congregations grew stronger and it was observed that an unorganized but accepted system of mutual inter-congregational self-help was developing among them in the matter of obtaining grounds for churches and the erection of church buildings.

As this principle of mutual helpfulness continued and was effective, the Missionary Association in 1901 determined to omit an estimate for this purpose from their estimates as sent to the Board of Foreign Missions.

As a further move toward independence the Mission urged the self-supporting churches to engage in the support of the evangelistic work of the Synod in building up new churches. Without a missionary vision they themselves would stagnate and the organized church would never become independent. So the Synod undertook to raise an increasing amount each year for their entire evangelistic budget.

The supreme act of independence took place in March 1926 when the Synod resolved itself into a self-governing, self-supporting, independent Egyptian Church. It did so by separating the organized congregations with their pastors and supplies, their mission work in the Sudan and the Seminary from the unorganized congregations and small village groups of inquirers.

The Missionary Association continued for a number of years, on a financial sliding scale, to help the Synod in its unorganized work. And then this aid came to an end. But recently financial help from America has been made available directly through our Board of Foreign Missions to the Presbyteries in Egypt in a special manner. Each Presbytery has an Evangelistic Committee composed of Egyptians and missionaries who may submit special evangelistic projects for this needed help. These projects are considered on their merits and are aided according to their value and according to the means available.

FIFTH SPAN—SERVICE AND OPPORTUNITY

The growing church early created "pastoral circuits" which still prevail and are found effective and satisfactory. These are groups of all the unorganized congregations and village meetings in the vicinity of a pastorate. By direction of Presbytery it became the duty of the pastor whose church was located in such a "circuit," in addition to his pastoral duties in his own congregation, to oversee the workers in the "circuit," hold communions in the different places of meeting, receive applicants for church membership into the incipient congregations, baptize their children and marry their young people.

In 1900 the Synod resolved to undertake mission work in the Sudan in connection with the American Mission. A large number of members of the church in Egypt with their families has gone to the Sudan in the Civil Service and in private business. So while the effort was largely following up the Synod's own people, yet they were at the same time planting evangelical churches and pastors at strategical points in the midst of the Arabic speaking Sudan.

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An Installation Service

By MISS ETHEL L. WEED, Alexandria, Egypt

An installation service and a delicious congregational dinner in one evening!

Yes, that is the way the Karmous people did it!

It was a happy occasion for them. They had suffered many disappointments over a period of years. Many members had left to other places when their part of the city had been bombed. They had been two years and a half without a pastor.

The Rev. Musa Abdou, the pastor to be installed, had once served the congregation for a year, as a stated supply, and in the few months that he had been back with them now had ministered so well to the needs of the congregation that they had been glad to give him a unanimous call.

A roomful of men and another roomful of women, in the rented flat used for their services, gave interested attention to the sermon, to the addresses to pastor and congregation, and to the more or less impromptu address of the elders, and joined heartily in the singing.

After the vows had been taken by pastor and people, someone announced that a friend had sent a gift of five pounds towards the church building, and suggested that others be given the opportunity to contribute, on this happy occasion. The baskets were passed, and the five pounds were found to have "gained other" eight pounds.

The benediction was pronounced. Cakes were passed. Informal greetings and congratulations were exchanged as the meeting broke up.

But some of the women of the congregation, including the pastor's wife, had been conspicuous for their absence from the service. And some of the men seemed to be in no hurry to leave. Messages were being whispered about. And after the casual attendants at the service had gone, the group of members left behind started off together in the direction of the pastor's home. On the way there we stopped and looked at the piece of land that has been purchased for the church building, and which is now occupied by an air raid shelter.

The delicious supper served at the pastor's home seemed to justify the absence of the women from the service. It was their contribution towards the happy event.

When we had all eaten our fill someone suggested that we "do it again" when the church should be dedicated. Another thought that the laying of the corner stone of the church would be a suitable occasion for another congregational dinner. We hope that the time remaining before the corner stone can be laid will not be so long as the time that has already passed since they began collecting money for their land and church building. And we wish for Rev. Musa Abdou and the Karmous congregation many happy years of service together.

THE TIMES ARE CALLING

Christian Soul, the times are calling
Altars falling
Men's hearts failing them for fear.
Unto thee their eyes are turning,
Spirits yearning
For the word of faith and cheer.
Christian Soul, great deeds await thee,
Consecrate thee
To the task that nearest lies.

Question not that God will use thee,
Nor refuse thee
Blessing on thy sacrifice.

Louise Betts Edwards

A Bridge Of Books

By MISS DAVIDA FINNEY, Litt.D., Cairo, Egypt

OUT of 112 libraries in Evangelical Churches, established or developed by the Mission's literature Committee, the majority are in the villages.

Last month I spent three days visiting four village libraries near Minia. As luck would have it winter weather arrived the very morning Musard Effendy, our committee secretary, and I started out. In some localities the temperature dropped so low that plants were frost bitten. The chill acquired by an hour and a half drive in open cars left me only after I got to bed that night. Travelling by public conveyance is always an adventure in Egypt. We set out in a carriage at 7:30 meaning to catch a bus which would bring us to our first village in two hours and a half. Passing a taxi stand, we observed a partially filled car, evidently waiting for more passengers, and discovered that it went our way and might make connections with an earlier bus, so we hastily transferred ourselves, drove for an hour, just caught the earlier bus at a terminus, triumphantly secured seats, and then watched considerable groups of people at each stopping place trying to get on. It went to prove that if you travel by bus, you must get on at a terminus.

We spent the day at T—treated royally by the pastor and his wife.

We opened our big travelling suitcase, holding 150 books, and spent two hours before dinner in a crowded discussion of books, current events and the place of the Church in the world of today. On this trip we took only books for women and a mass of material on farming and village reform.

Nineteen years ago the head of the Agricultual Department of Ohio State University gave me a copy of all their published bulletins and pamphlets. Now that my time is free for literature, I find this material a bonanza and hope we may secure much more of the same kind of literature. When at last, at 4:15 P.M., we began to pack up, the wife cried, "How wicked! You spread a feast only to snatch it away!" The library of that Church will soon include books for those two groups of readers.

At 5:30 P.M., after waiting an hour in a strange but hospitable house for an elusive bus, we managed to commandeer a taxi homeward bound to another village, and arrived at the second village where we spent the night. Here again the pastor and his wife gave us true Egyptian hospitality and far too much to eat. Next morning, a large church school claimed part of our time, but the suitcase was opened again and time spent on its contents. A prominent villager, with a car, kindly transported us to the third village, so that we might be spared waiting for the scheduled bus.

Here we found a Women's Wednesday morning prayer meeting kept waiting patiently one hour after the beginning time, awaiting our arrival so that we might speak about books and reading to the women and girls. After the meeting I was just starting out to visit an insistant Church member, when the pastor intervened with, "No, she is to visit the Mayor, but you come along too."

So to the mayor's fine big house we went, and then I got one of the surprises of my life. For the Mayor ushered us into his study, and lo! two sides of the room were filled with bookcases and the shelves and tables by the other two walls were piled high with magazines. He has about 2,000 books and of so choice a selection that I am going back in the spring with Miss Helana Makhiel,

that we may spend some time learning about them. He keeps a catalog and we poured over that for an hour, pausing sometimes to pull out some volume and glance over its table of contents. That man's life interest in books should serve us well, although to see his books means a far-away village trip, for he never allows a single beloved volume out of the room. In the afternoon we set out for Minia, and Musard and I, escorted by the pastor and two men teachers, and the mayor, sat on a mud "mastaba" (seat) for nearly an hour waiting for another reluctant bus. Suddenly the pastor recognized a passing private car and managed to stop it, and get us the offer of a lift. We travelled home in comfort, the car being closed. Next morning Dr. Bailey arranged to inspect a school in a fourth village to which I wanted to go, and he drove me there. The pastor was absent, so I had an hour and a half with the librarian, a cripple. He told me what his readers want and can't find. We studied his ledger in which the withdrawals of several years have been recorded. We went over his records for one year and he told me about each individual reader. In that Church there are about 20 educated men who read easily, 15 school boys, 3 or 4 literate girls and a number of barely literate men and boys. I was rather shocked at his handing library book to the barely literate which I knew they would not understand because of their meagre knowledge of Arabic. He grinned cheerfully and said, "But that's the way they get their reading, some of them learn a lot." Their need and the fact that there is almost nothing produced to meet it, makes me long to turn out small cheap booklets and pamphlets which will not only get them reading, but give them food for thought and inspiration for living.

IT'S A PROMISE—"THE EGYPTIANS SHALL KNOW THE LORD"

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who live in the darkness of ignorance, superstition, filth and degradation. And the gulf that lies between the two is a chasm deep and wide. One eager-eyed girl talked to me of the women in the village in which her sister is the pastor's wife. With amazement in her voice she said, "Why, when I talk to them, they do not even know what I am talking about!" But her earnest young sister, the pastor's wife, is living in that village, bringing up her babies under village conditions, and, gradually, by patient precept and loving example, bridging the chasm. In years to come there will be those who will go out to serve and lead others to Christ because they themselves found Him through this devoted young woman.

Of such as she, there is a growing number. But "what shall I say more? for the time would fail me to tell of Gideon and Barak. . . . In these devoted young Egyptians, boys and girls, unheralded and unsung, through Christ, the Way, lies our hope of the fulfillment of the promise: "Egypt shall know the Lord."

Cairo School Of Social Work

By MISS E. R. BALLEMY, A Volunteer Worker in Pressly Memorial Institute for Many Years

DESPITE the march of education and the large number of educated women in Egypt—some of them with University degrees—there remain multitudes of girls in the towns and villages destitute not merely of book learning but of how to live healthily and happily. The Egyptian Government is now directing its attention to the neglected classes. Seven years ago the Egyptian Association for Social studies was established. The School of Social Work at Cairo gives a three years' course with diploma to men and women, and a special morning course of six months in the Second Division to women volunteers who wish to be directed into useful volunteer activity. There is a keen demand for graduates of the Cairo School. Some go into Government social work (the Fallah department, soup kitchens, orphanages, sports, etc.) and others have positions in private social work such as settlements, boys' clubs, women's health improvement, and other projects.

The Egyptian Government enlists the help of leaders of other nationalities. Dr. Wendell Cleland of the American University is one of these. Before he returned to America last year he directed, by request of the Egyptian Association, an enquiry into the causes of poverty in Egypt. Miss Devonshire, a charming and accomplished woman of English and French parentage, is another. I had the privilege before I left Egypt in June of a personally conducted visit to a girl's settlement under her care. Her car was old, the cushions had been stolen that morning, but in excellent spirits she whirled us across Cairo to a poor district where premises had been rented for about 50 girls, apparently from about eight to twelve years of age, divided into four club groups. They pay a minute subscription to belong to the settlement, being the poorest of the poor, but in this way they are trained in independence. The aim of the Cairo School is not to do things for the have-nots, but to awaken in them a desire for a fuller life and show them how it may be attained with the means at their command. Through such clubs there percolate into the homes new ideas, hopes and abilities. They also form practice schools for graduates and volunteer workers, and lead to personal contacts.

The keynotes of the settlement I visited were order, simplicity and happiness. Cleanliness is of course insisted on. Apparatus is as far as possible made by the girls themselves. Each girl having a clean head may wear a ribbon of the color of her club group. These "ribbons" are not bought but made out of narrow strips of colored cloth sewn by the girls. All were wearing them. One girl who had scalp trouble had even consented to have her head shaved—a thing detested by the girls—in order to remain a member of the club. When our party arrived the girls in one group were sitting in a circle on the floor sewing, and the joyful welcome they gave Miss Devonshire showed how fully she had become their friend. In another room a simple arithmetic lesson was in progress Reading, drill, singing, etc., are of course taught. The great improvement in the health, skills and social attitudes of the girls since the settlement was established in 1940 has interested many visitors in this project as an important type of preventive social work.

Girls' clubs are no new field of work to missionaries, but the Cairo School of Social Work gives a status and training that may well attract graduates of Mission schools and young women disposed to form settlements and engage in village welfare work.

The Christian Women Of The Sudan Organized For Service

By MISS AULORA McINTYRE, On Furlough, St. Louis, Mo.

THE SUDAN PRESBYTERIAL

OUR infant PRESBYTERIAL in the Sudan has just passed its fifth birthday. It was in 1940 that the Sudan Presbytery appointed a committee authorized to organize a Women's Presbyterial in the Sudan. This committee appointed a President, a missionary, and a secretary, a member of the teaching staff of the G.B.S., setting October as the date of the meeting. These officers prepared a program, appointed committees and arranged for the first meeting to be in the Khartum Church early in October. On that first Friday evening, they faced a full house, men and women, most of whom had never heard of a Presbyterial so they waited expectantly to see what would happen.

That first session of our first Presbyterial was begun with a Devotional service led by a young married woman who had been a teacher in the G.B.S. She was so frightened you couldn't hear a word she said but she gained courage in the sessions that followed. Then the young women of the Khartum Church presented an original Thank Offering Pageant prepared by Dr. and Mrs. Shields. It was designed to demonstrate the plan and purpose of the Thank Offering.

THE CHRISTENING

The Saturday sessions were held in Khartum North in the G.B.S. and were entirely devoted to business. One of the first problems encountered was what such an organization was called in Arabic. The expression used for the Meeting of Presbytery is "The Meeting of the Elders," but that name didn't fit a women's organization. So to make it as intelligible as possible to them it was called "The General Meeting of the Women's Evangelistic Societies." The word "missionary" could not be used for that would mean to them a society made up of missionaries and that was exactly what we did not want. So we used the word "tabshereya" meaning "evangelistic."

PARLIAMENTARY PROCEDURES

That was only a beginning of our translation difficulties. Nearly every thing connected with a Presbyterial was new to them, especially in parliamentary procedure. So at one of the first business sessions, a model business meeting which had been written out and memorized, was presented by a group of teachers and Bible Women. What should we call the "Devotional Service" with which each session started? That was easy. We called it what it was easily recognized to be, "The Worship Period." The Thank Offering was translated literally from the phrase used in Leviticus. "The Junior Secretary" was "The Secretary for Youth." "The Literature Secretary" was the "Secretary for Printed Matter," the "Committee on Nominations" was the committee which spread out the names for approval. The word used here is exactly that used for spreading out vegetables and fruit for exhibit at a fair when they are judged or approved. The Treasurer is the one "entrusted with the box."

THE PROGRAM

Another task that confronted that first business meeting was a program for the use of the local societies in their monthly meetings. So a model program covering 12 months was presented to the Presbyterial. It included a selected devotional topic with scripture references for each of the 12 months, also a subject for discussion. As there was no source from which to select the subjects for

discussion the women were asked to choose what they would like to study. As a help to stimulate their ideas—two possibilities were suggested, that an Arabic book on Mission work should be used, or that workers in different lands should be asked to write us letters telling about the work they were doing. This latter was adopted. Then arose the question how to get the material to each of the ten societies. To meet this need our little Magazine originated. Letters were written and personal contacts made where possible with leaders of our own and other Missions and the Bible Society. These answers were duplicated in Arabic and English and put in cover and sent to the societies in time for their monthly meetings. It wasn't entirely successful but I believe that in that first year about ten numbers were sent out with considerable help from the missionaries. For some time we have used for the discussion period the lives of Charles Gordon, Aggrey of Africa, Robert Moffat, Livingston, Cary, Mary Slessor, etc. Last year a book in Arabic entitled "Miracles of the Gospel in many lands" was procured from the Beirut Press.

The program for the local societies was divided into three parts—the devotional led by a different member each time, likewise the discussion—and the president in the chair for the business meeting. This procedure was an innovation not altogether acceptable. Hitherto all women's meetings had one leader—usually the pastor who relieved everyone of all responsibility. A sample of this program was given to a representative of each society from which the local program committee would transcribe enough copies for all the members. As all this work was done by hand as not even an Arabic typewriter was available, it was a big job to get them ready to distribute at Christmas time to be ready for the January meeting. Suffice to say this was not always accomplished successfully. This past year however we had a small program printed—500 copies—which will be sufficient for a few years to come. These it is hoped will be sold to each society in sufficient quantities for the current year.

GOALS

Another feature presented at that first convention was a standard of efficiency. In Arabic we called it "Our Ten Goals." They were as follows:

1. A W.M.S. in each congregation
2. A Y. W. M. S. in each congregation
3. A Junior Society in each congregation
4. A Prayer Group in each congregation
5. An annual Thank Offering
6. A Library
7. A Magazine
8. A prepared Program
9. A delegate at the convention
10. Every woman and young woman a member

Three years ago we made a banner. We bought a piece of black velvet and one of our young women, a Bible Woman, who is clever with paint—put the design in Arabic—"Our Women's and Young Women's Evangelistic Societies" quite effectively on the black background with white paint. Two societies have tied for this every year as more than one has achieved a high percentage of the goals. Last year we changed number one to read: "The highest percentage of tithers." That this seed had taken root is evidenced by the fact that one of our young women who was married in July took out the tithe from the first monthly salary. She also planned to give a tithe of her time in definite service.

FINANCES

The part of that first convention which I expected to be most difficult was that dealing with finances and it was. To inspire these women to use their funds in doing work in which they were not personally con-

cerned—that is foreign mission work—was the task. Such an idea had never entered their minds. "The money could be used for the Red Cross—for Pastors' salary—for the poor of the vicinity," they said. It was only after two or three years had passed that they have willingly designated the Thank Offering for maintaining a school among the Nuers and another among the Shullas. Their annual Thank Offering has been just enough for these two schools. They have designated the dues for work in the locality such as helping poor families, orphanages, etc., and once they sent a contribution to the Theological Seminary in Cairo. Last year one of the teachers in the G.B.S. was the president of the Presbyterial. During the business session dealing with finances she said: "Once more I want to explain to you how we use our money." Then she reviewed the whole matter very clearly so that when the matter came up for the vote there was unanimity as to the disposal of the Thank Offering.

THE CONSTITUTION

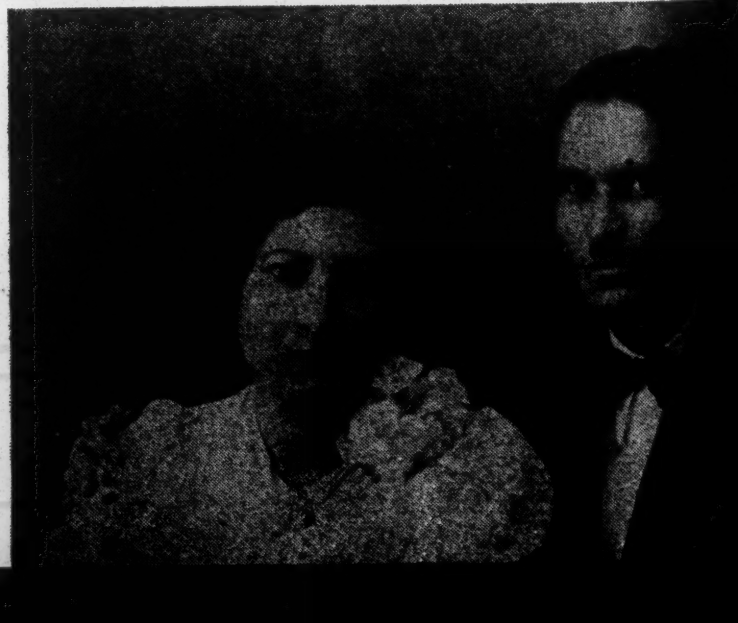
One important theme was the translating and explaining the constitution for both the Presbyterial and for the conduct of the local societies. One point which so far has not functioned but is still before us is that the Vice President this year shall serve as President the next year. Last year when the chairman of the nominating committee reported, she said—"The Vice President refuses to be the President next year because she has two babies, therefore we have chosen one who has three babies." Suffice to say, the one with two has consented to be president next year.

Our goal that each society have a library has been in part successful and the subject has been given attention at each convention. In Wad Medani the local society reported this year 127 books and pamphlets and two magazines in Arabic, *The Readers' Digest* and *Risalat es Salaam.*

THANKSGIVING AND THANK OFFERING

The local Thank Offering is held in February. Perhaps it may seem strange that we do not hold it in November, but there is no reason for so timing it in the Sudan. That is not the harvest season and for other reasons February is more suitable. We felt that we could pay our vows to God and come into His courts with thanksgiving just as well in February as in November.

Among the many causes which we have for thanksgiving here in America is one for which I personally give thanks and that is for the blessed heritage that is ours as Christian women of the Church in America. How it has been brought home to me as we have worked among these women and girls in the Sudan and have come to realize how much we have received that they do not have, how much we take for granted. May God give us truly thankful hearts for His mercy to us.



Mr. and Mrs. Sami Hanna, Khartum, North Sudan

Program Suggestions

By MRS. E. D. McKUNE

AGE-LONG BRIDGES—A STUDY OF EGYPT AND THE EGYPTIAN SUDAN

Another splendid opportunity to study our own missions! The Leader may supplement the *Missionary Magazaine* articles with gleanings from *Tomorrow's Egypt* by Miss Davida M. Finney, and *Behind the Garden of Allah* by Dr. R. F. Shields. Program time will hardly permit detailed reviews, such as Societies perhaps had when these books were first published, but they are excellent resource material. Consult also *The Prayer Cycle*, 5, 6, and 23-29 Days, and our church papers.

The three suggested topics are challenging:

1. *The Land of Refuge*: Egypt, a refuge for the infant Jesus (Matt. 2). On what other occasions and for whom was it a refuge? (Gen. 12:10; 30:1; 46:3; Exodus 2. . . .)

2. *The Promise*: (Isa 19:21). Truly an "age-long Promise-Bridge" of the Lord to Egypt and of Egypt to the Lord. Can you find other promises about Egypt and the Sudan?

3. *"I Build My Church"*: (Matt. 16:18). Perhaps this topic should have the most time. Use large outline or home-made map, if map of our missions not available, locating all stations in Egypt and the Sudan. May use symbols to mark each type of work: crosses for churches; red crosses for hospitals; open books for schools. Texts and Prayer Cycle give all material needed for making map. The group may be asked to informally name and locate mission stations and missionaries. It is interesting to note that the *Minutes of the* 1944 *General Assembly* lists 165 native pastors and 161 congregations with 23,210 communicants in the six presbyteries of Egypt and the Sudan that constitute the Synod of the Nile. How do these numbers compare with statistics of U. P.'s in the U. S.?

Lantern slides and motion pictures are procurable for transportation costs from the U. P. Board of Foreign Missions, 1505 Race Street, Philadelphia, Pa.

Adapt the radio program "Noah Webster Says . . ." to a five-minute definition of unfamiliar words of texts, such as: fellah, fellahin, afreet, galabeya, el Azhar, Muslim, Quran or Koran, Copt, mahdism, etc. The "authority" may say, "Davida Finney says . . . or R. F. Shields says . . ." and proceed to correct or to give the definition.

The entire program may be in form of a conversation between two persons impersonating Miss Finney and Dr. Shields, each telling of highlights, needs, problems of their respective missions. Or native workers may be impersonated in monologues, or in conversation.

(*Tomorrow's Egypt*, p. 114, and Chap. VI, also *Behind the Garden of Allah*, p. 179 are several fine examples of this type.) Or, select a story or two from each text to tell, impersonate, or dramatize. Certain incidents may be told, asking the group to note and tell traits of Egyptian and Sudanese character portrayed. Are these traits favorable or unfavorable to missionary progress? (Incidents such as, *Tomorrow's Egypt*, p. 32-33; 62-63; 168, etc., and from *Behind the Garden of Allah*, 109-113; 163-166.

The resourceful leader will find many good discussion questions. Perhaps these are pertinent: Which country, Egypt or the Sudan, do you consider to be more ripe for Christian Harvest? To which do you think should most mission work and funds be directed in post-war days? Why? How? How many missionaries do we have? Where are more especially needed?

Suggested Devotional Service

For Program-Study on "Age-Long Bridges—A Study of Egypt and the Egyptian Sudan"

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1944: SPIRITUAL SPANS.

February: The Span of Wisdom. Prov. 11:30.

(*Use a cardboard bridge at the front. On this print*:

"Open thy heart to God, if He be there,

The outspread world will be thy book of prayer."

Hang a map of the two hemispheres behind the bridge.

Paste a picture of a pyramid on cardboard, cut out the pyramid, and put an easel on the back to make it stand.

Do the same with pictures of a sphinx, a Mohammedan mosque, some Egyptian temple ruins, etc. Then make a Cross to tower above these, and place all in front of the bridge.)

Leader: Ps. 111:10.

"In reverence and in godly fear
Man finds the gate to wisdom's ways;
The wise His holy Name revere;
Through endless ages sound His praise."

Song: Bible Songs Hymnal No. 137.

Leader: Prov. 11:30.

Song: B. S. H. No. 77.

Leader: Daniel 12:3.

Song: B. S. H. No. 84.

Leader: "A Jewish legend tells us that, during the famine in Canaan, Joseph ordered his officers to throw wheat and chaff upon the waters of the Nile that the people below might see that there was plenty above. God puts upon the River of Life wheat from the heavenly fields in order that we may seek things that are above."

"Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

Song: B. S. H. No. 147.

Prayer: For the Egyptians and the Sudanese. (*See* 5, 6, 23-29 *Days in the Prayer Cycle.*)

Leader: (*Reads lines on the bridge.*)

Prayer: For the whole world and for our armed forces everywhere.

Leader: "Keep forever in view the momentous value of life; aim at its worthiest use—its sublimest end; spurn, with disdain, those foolish trifles and frivolous vanities, which so often consume life, as the locusts did Egypt; and devote yourself, with the ardor of a passion, to attain the most divine improvements of the human soul. In short, hold yourself in preparation to make the transition to another life, whenever you shall be claimed by the Lord of the world."

Closing Thought: James 1:5.

Miss Helen Walker, Miss Ruth Work, Miss Edna Sheriff, Miss Anna Criswell, all of Pressly Memorial Institute.

Where Pressly Memorial Institute Girls Build

By MISS RUTH WORK, Assiut, Egypt

The majority of the graduates of the P.M.I. marry. We want you to know something about the homes they are helping to build. They are wives of:

Builders
Mechanics
Farmers
Engineers
Merchants
Dentists
Lawyers
Judges
Senators
Deputies
Interpreters
Writers
Translators
Surveyors
Shop Keepers
Cotton Merchants
City Counsellors
City Mayors
Sanitary Officials
Customs Officials
Railway Officials
Station Masters
Goods Inspectors
Commissaries
In Sudan R. R. Service
Welfare Workers
Land Owners
Bankers
Teachers
Head Masters
Specialist in Agriculture
Pharmacists
Doctors:
in Private Practice
in Hospitals
in the Army
Specialists & Surgeons
Evangelists
Preachers
Theological Professors
Member of King's Cabinet
Ministers to Foreign Countries (7 yrs.)

These husbands and wives are indeed Christian Home Makers & Nation Builders. The school has provided many teachers, for:

Luxor
Minia
Beni Suef
The Fayoum
Cairo
Tanta
Mansoura
Zagazig
Suez
Port Said
Ismalia
Alexandria
Assiut
The P. M. I.
The Khyatt School
The Holiness School
The Coptic School
Other Schools
Other Cities
Many Villages

Many of our girls are "Bible Women"
A number are Nurses.
In the Mission's Bible Women's Training School in Tanta, three of the teachers are P. M. I. girls.
Mrs. Esther Fahmy Wesa, writer, speaker, welfare worker, is one of our graduates.
Mrs. Alice Doss Gobran, also, Pres. of the National Women's Christian Temperance Union.
Most of all, we thank God for the beautiful mothers.

Miss Rena Hogg and her sister, Miss Bessie Hogg, Daughters of Dr. and Mrs. John Hogg, pioneers in our work in India. Miss Rena gave more than 40 years of service in Egypt. Miss Bessie, a retired missionary to India, gave volunteer service last year in Assiut.

The Long Way To Egypt

A TRAVELOGUE

By MISS LOIS D. KINGAN, Cairo, Egypt

ARE you wanting to travel to Cairo?" came Dr. Caldwell's voice over the telephone about March 15, 1943. He knew my answer and his question was music to my ears. I had had my innoculations which were necessary for travelling and was all set to go. The first thing I needed was a passport and that had to be extracted from the State Department. When I arrived in 1940 they had taken possession of it. You can well imagine that I covered the few blocks that lie between the Biblical Seminary and Radio City in record time as I made my way to the passport office there. Imagine my joy when they accepted my application and my $5.00 and said that they would send at once for papers. They promised me that it would take a month but what was a month after I had waited *years!* The month passed and no word came. One day after Easter I sauntered into the office and politely asked if it might have come, and when the clerk told me that I once more had a passport, I made him repeat it. I was to sail on an Egyptian boat the middle of May. I made a hurried visit to Erie and Pittsburgh. Arriving in Erie I found an air letter saying, that that boat was not sailing; what a blow! Mr. and Mrs. Brittain kept me cheered up by saying, "Something better will turn up." That was in May. I hurried back to New York, although there did not seem anything to hurry for, but in case there were, I didn't want to miss it. I wanted to be back at any rate to attend the Seminary commencement in New York. That very week a call came to be ready in three days but in two hours it was all off. It showed me though that I needed to pack, which I did furiously. It came June and still there seemed to be no passage for mere women. Finally I was allowed to investigate the Portuguese Steamship lines which were sending boats to Lisbon monthly. I found that I might possibly make the July boat. A number of visas had to be secured and the Portuguese was the most difficult one to get. It had to be secured by cable and even so took many weeks. It did not seem to matter to the company that people ready to sail were left in New York month after month because the visa was held up. We cabled knowing that we had two weeks less time than had ever been thought possible to get the visa. Friends, it came!

THE START

We were scheduled to leave toward the first of July but were delayed until the 28th. With due apologies to Philadelphia and friends I tell you that it was pure joy to feel our boat slipping down the river when I awoke the next morning. I was really on my way to Egypt.

The S.S. *Joao Belo* was my home for two weeks. It was a cargo boat carrying wheat to Portugal. It was well that we had calm seas as our cargo was loose. Being neutral we travelled brilliantly lighted. The Portuguese flag was painted all over the boat and was flood-lit on the prow. All feeling of danger left us. I am not sure that I had much though to leave me. My whole intent and purpose was to get to Egypt. Beside 65 passengers, some crew and the cargo mentioned, we had a vast *army* of cockroaches. They were everywhere, in our beds, on our tables, in the passage ways and on deck. They ate our (?) fur coats, rayon dresses, and our shoes. Some insisted upon going ashore at Oporto with our luggage, claiming the right to enter since they were Portuguese

roaches. We had 16 days on the "Joe Blow" as we affectionately called it. Our food was good enough and plenty of it. Our company on board was pleasant and was comprised of some six missionaries going to the Sudan, Syria and Nigeria and the others were mothers and children returning from Canada to England.

GLIMPSES OF PORTUGAL

Our first stop was Oporto. This town is famous as the home of port wine. We landed in this northern port as our wheat was bound for that part. The boat stayed there about ten days. The company very kindly brought us to Lisbon by train. The Captain's dinner was really held on shore then in Oporto. It was a grand occasion. The port flowed freely. Some people seemed very thirsty but the fresh vegetables and the fruit were my choice. My table companion consumed my share of port and told me next morning that he regretted it. We spent only a few hours in Oporto. There did not seem to be anything of great interest. The cobble streets and oxcarts made one realize that she had gotten to Europe. The people themselves thought we were an interesting spectacle. We took the night train to Lisbon. It was a twelve hour journey. There were no pullmans so we sat up. It was a beautiful moonlight night though, so we really saw quite a bit of the countryside. The country was dry and parched as there had been a very dry summer. We arrived in Lisbon about ten the next day. We went through the general struggle of trying to retrieve as much of our luggage as was possible. I was very lucky after wild gesticulations to the porter and then to a kind English gentleman, in finding all my stuff. The gentleman was no less than the British consul who had come to get his people off. We finally collected ourselves and got taxies and started to hunt for a hotel. We tried first the Tivoli which had been recommended by previous travellers. Much to our delight we found missionary friends there and a place for us. These friends were Baptist missionaries going to Nigeria. They were a big help to us in showing us the town and the ins and outs of the police and shipping agencies. They had canvassed the consulates for ideas, the shipping companies and airways for passage via Egypt to Nigeria, all to no avail. Three Y.W.C.A. women going out for army service were also marooned there. When we arrived, the waiting party had just managed to get their names on a Portuguese boat going along the west coast of Africa. They had waited six weeks and were more than ready to move on. They felt sorry for us as they felt that we could not possibly get on. We presented our voucher which we had however, and found that our names were already down. The boat was to go in two weeks. I was glad to have a bit of time to look about for a shorter route than this boat would provide. Our U. S. Consul was most kind and succeeded in having the British Embassy wire London to ask for air passage for me. At the same time however I kept my reservations on the S.S. Colonial and just two hours before we were to sail the embassy called me to say that they regretted very much that they could not give me passage and advised me to take my "Columbus voyage".

"THE "COLUMBUS VOYAGE BEGUN

Lisbon and environs afforded us a perfect interlude. We enjoyed the quaint shops but deplored the prices. We visited Estoril, the fashionable resort near Lisbon. It is a beautiful section with acres of flowers and palatial homes. We went one day to Sintra to visit some interesting castles and palaces and mountain scenery. We could have used more time in this interesting place but the friends urged us to be on our way.

The hotel had guests from all nations, allies as well as axis. It seemed rather strange to have it that way. The atmosphere of the town and country seemed tense. Up until the time we left, however, the 28th of August there had been no blackout regulations.

The S. S. Colonial had taken the President of the Republic on a visit to the colonies so it had the appointments of a real boat, even to two deluxe cabins. It was overcrowded of course as we had 200 passengers. For a time we were five in a four-berth cabin. We were first class, in a second class cabin, but very comfortable indeed. We had six long weeks on this boat. Our first stop was Oporto. It was almost terrifying as we felt we might be making a mistake and be going back to Philadelphia. There was some cargo for the colonies that had to be picked up, so we wasted four good days going away up there for it. I expect it was wine. Our first stop out of Portugal was Madeira. We were sorry not to be allowed off there but due to military regulations we were not permitted. The Portuguese passengers were allowed to go. One lady felt very sorry for some of us so brought us little souvenir dolls. We were glad though that the venders were allowed on the boat and they soon turned the decks into bowers of lace and embroideries, to fruit stands and jewelry counters. Since it was a Portuguese boat the prices were not too bad. I was a bit wary though of my money since this was the first week of our journey and we had no idea how long it might be. I did buy later, from one of the crew, a dozen tea napkins. We stopped at only the Portuguese ports with the exception of the stop at the mouth of the Congo to let off the 50 Belgians who were headed for the Congo. The people from Nigeria disembarked with them and were very fortunate. I heard later to get a boat back to Lagos where they wanted to be. The Portuguese ports were on the whole very sad looking spots. We picked up one consul and left one in the post. The one coming away was very glad to be doing so.

CROSSING THE EQUATOR

We had some very interesting people on board. If the Belgian friends who were with us could have talked freely they could have told some tall tales. They had escaped from Brussels, had come through Spain and thence to Lisbon enroute to the Congo and freedom. We learned that most of them were travelling under assumed names. One lad said, "I am really dead." He was to have been shot but managed to escape. One of ladies of the party had had her feet frozen as she attempted to cross the mountain on foot. The Belgians were the life of the party. Most of them could speak English well so we found them very entertaining. The ceremony of crossing the Equator was in their hands. A very portly major (?) played the part of Father Neptune. I had sprained my ankle some days before so did not plan to be in the celebration. I ensconced myself in a corner under the stairs and was given the purses and robes (for it was cold) to look after. Some one found me though without the marks on my forehead so proceeded to initiate me. All of a sudden the cry came, "Water, water"! and surely enough the huge deck hose were turned on us from both sides and there was no escape. We surely got a ducking. I managed to cover the purses with the robe and that helped a little. It was great fun. The group was united in it even though we were from many countries. We were all presented next day with our certificates written in Portuguese.

(To Be Continued Next Month)

Good News from Far Countries

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

SITT MARIAM

A Tribute to a great Christian Worker

By MRS. AMIN YUSEF EDDEIRY, Wife of Mr. Yousef an Elder in the Fayoum, Egypt, Church

"Mary hath chosen that good part which shall not be taken from her."

And how suitable to apply that saying to our beloved sister, Miriam, who has entered her eternal rest after long years of increasing efforts and labors. She did not seek for anything but the Grace of God and to spread the teaching of our Lord Jesus Christ everywhere she went. She reaped every desirable fruit from the life in the world and from Eternity that glorious part which shall never be taken from her.

I knew her in school and she was always an industrious pupil and faithful in all her duties. In her work as a young woman a quiet and humble spirit was her great adornment. She was the high example of one worthy to carry the Gospel of the Lord Jesus always. And she was faithful to that service preferring it through all the years to all the pleasures of earth. So she used her talents and the result was gain because she bore the Good News of the Kingdom not only by word but she herself was the living epistle known and read by all whether Moslem or Christian.

I knew her in the churches as a working member energetic and filled with zeal for the House of God. She was the first in regular attendance, on time at meetings. And, beside that, she did not neglect her duty in seeking the absent and in stirring up the lukewarm to attend the meetings and all this was in a spirit of love. She was the person near and loving to all with no difference. How many families among whom she served, both Moslem and Christian, recall her memory and remember the impressions which she made on their lives. And though she has travelled into Eternity her mention fills the hearing and the sight. Her message was simple and plain of expression

Miss Miriam Malaika

but filled with a deep spirituality which had a lasting impression and which took control of the feelings of the hearts.

I knew her in her home where she was like a kind mother who carries her children in her compassionate arms, and a loving sister, serving the young and nursing the ill, urged by a true desire to lighten the pain of others and to make them happy. In her mature and humble personality she was honored. So all sought her advice and she was truly the place where troubles were solved in a spir-

*This is translated from the Arabic, as published in El Huda, the Egyptian Church Paper.

it of prayer and seeking guidance from God.

I knew her in her life work as the highest of examples of Christian personality. She was the friend of all and raised high the banner of Christ by her successful testimony, and she knew how to win the love of many Moslems who came in contact with her. And because of her teaching many of them came to her when she was ill in bed bearing the gifts of sincere love and overflowing affection, and many wept bitter tears at the sad news of her death. Sitt Miriam honored Jesus in her youth and bore the message from house to house and from village to village, therefore her Lord honored her in her illness on her bed of weakness and pain and raised her up from one severe illness and her healing was the subject of astonishment to all and tongues were loosed to praise the Great Healer. She did not suffer so much from her great pain as she suffered because she was unable to go with God's Word to others. And she would say, "I hope that God will raise me up so that I may bear the Light of the Word to those who have not yet heard or who have not understood." So God made her hopes true and raised her up and she served Him for a time after that. And at the end God called her to Glory and she accepted that call with a smile of satisfaction and victory on her face.

And, now, Sitt Miriam, through the church of the Fayoum has lost her, the Church in Heaven has gained her to stand among the saints. She has gone, leaving her memory in the hearts of her beloved friends, whose hearts were firmly bound to hers with the cords of love. She has left a faithful worker in the person of Miss Fulla, her dear sister's daughter on whom she expended her care and hopes and training from babyhood, that she might carry the message of salvation to a lost world. Our hopes and prayers are that she may carry that message in a perfect way.

So in heaven, Oh, beloved sister, rejoice and be happy in that "Good Part"!

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

YOUNG INDIA SOWING THE SEED

By MRS. MARY SAMUEL, Rawal Prindi

All the girls in the Bible Training School go twice a week to the zenanas to teach. They are delighted with the warm welcome which they receive and the reverent way the people listen to the message, as the only true message of God. Sometimes the girls are given light refreshments too, as a mark of welcome.

A woman of means lost her husband and for the first time a Bible woman was led to visit her house. When the message was given she was comforted to some extent. Then she asked for a Christian book to read that would bring her comfort, saying, "Don't mind the price of the book—I will gladly pay for it." We gave her a portion of the Gospel.

Mrs. Mary Samuel and her son, Dr. John Samuel (Picture taken not long before his death).

Two of the Bible Training Girls were in Taxila Hospital for treatment and used this opportunity for

singing Gospel Hymns and telling the message of salvation. One day the watchman of the Hospital—a servant of years standing—came and talked to the girls about salvation through Jesus Christ. He told them he loved this message and believed in His heart. This man sends his children to Sabbath School and Junior Missionary Society meetings.

We used to think that only widows or old and needy women with little or no education should go to the zenanas. The girls in the Bible Training School are mostly 8th grade girls with two years of Bible Study. They are yet young, in their early twenties. The people to whom they go often remark about their youth and think they are wonderful to be serving the Lord so early in life. Their message has been acceptable and invariably they are requested to return soon. Old men and women listen attentively, with respect to their messages.

One day a girl of 19 was giving the Message for the first time to an older married woman. After listening the older woman was overwhelmed and said, "It is a marvel to me to hear you tell of Jesus Christ. I wish I could do as well. However, I will try also."

The Sudan

MRS. R. F. SHIELDS, Editor, Khartoum, The Egyptian Sudan

DANGERS AND SORROWS

Early one morning we noticed two schoolboys eyeing our fence corner and excitedly calling others, so we joined the crowd and found that they were looking at the tracks of lions which were plainly visible in the soft mud. Shortly afterwards we heard that the lions had killed eight sheep in a merchant's place about half a block off our compound. Two days later we heard that the police had killed a huge male lion so we went down to see the carcass which was lying in state in the postoffice yard. A huge fellow, we were surely glad we had not met him while he was alive. We still hear lions at night but have not heard of any more sheep or cattle being eaten.

Not long ago we announced the death of Master Sadio Col and it is with heartfelt sympathy for his parents that we announce the death of his baby sister. The child had been suffering from a severe cold but her death was very sudden. When we hurried out to the house we found the father digging the little grave with a sharpened stick, the mother cutting four small cross-pieces of sticks to make a tiny rack in the grave upon which to lay the baby. When the grave was deep enough, she handed her husband his spear and he cut a sheepskin into four pieces so that the clods would not touch the little hips or head. Then she brought the baby and placed it in the grave, and both sat quietly a moment while we tried to pray. Then father and mother turned their backs to the grave and pushed in the earth until the baby was covered. The mother then shook with sobs while the father turned and filled the grave. Only one person near them and that a white person, so could only hope and pray they might find the Great Comforter.

Ray Huffman

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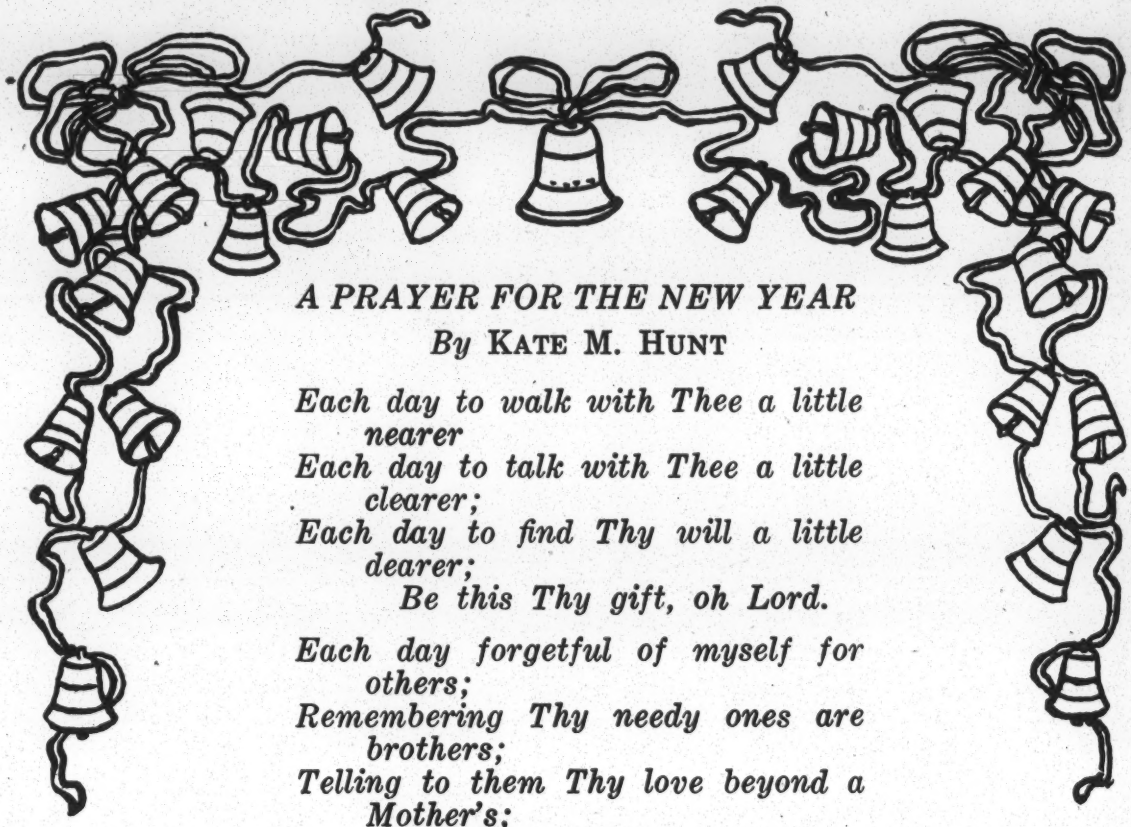


A PRAYER FOR THE NEW YEAR

By KATE M. HUNT

Each day to walk with Thee a little nearer
Each day to talk with Thee a little clearer;
Each day to find Thy will a little dearer;
Be this Thy gift, oh Lord.

Each day forgetful of myself for others;
Remembering Thy needy ones are brothers;
Telling to them Thy love beyond a Mother's;
Be this Thy gift, dear Lord.

A clearer light upon my daily way;
A word of comfort to some soul to say;
Into some heart to send a cheering ray;
Be this thy gift, dear Lord.

The burden of some child of Thine to share,
To know more perfectly the power of prayer;
The patience needed all Thy will to bear;
Be this Thy gift, dear Lord.

And when the year is drawing to an end,
A vision of the Christ-Child, God-Man, Friend,
And of His Home to which I onward wend,
Be this Thy gift, dear Lord.
Presbyterian Survey.

The Magazine says—

Please do keep the acknowledgment card sent to you by my Treasurer, when you send in subscriptions.

This card shows the date of receipt, the number of subscriptions received, and the amount of money enclosed.

This information is often times necessary, when tracing reported omissions, so that matters can be quickly and satisfactorily adjusted for all concerned.

WORLD DAY OF PRAYER FEBRUARY 16, 1945

The Women's Board Announces Changes in Personnel

The Board of Directors has recently accepted the resignation of one member and elected three new members. This brings the Board again to full strength of fifteen members.

Mrs. Wm. S. Cook of Beaver Falls, Pennsylvania, resigned on account of added responsibilities devolving upon her since the death of her husband last October. Elected to the Board in 1909, Mrs. Cook has given thirty-five years of devoted service. For thirty-four years she has been Secretary of the department of Home Missions, with which her name has become almost synonymous.

The Board honored its retiring member at an informal luncheon in the Board rooms shortly before Christmas. A tribute in recognition of her long service was read and a silver pendant was presented to her. Christmas decorations were used on the tables, and members of the office staff were included as guests.

Mrs. Edgar B. Murdoch, with twelve years' experience in Board work, has been elected Home Secretary to succeed Mrs. Cook. She had charge of Statistics and Efficiency for six years and has served about the same length of time as Parsonage Secretary.

Newly-elected to membership on the Board are Mrs. William L. Neal of Washington, Pennsylvania, Mrs. Raymond L. Edie of Pittsburgh, and Mrs. Howard M. Bruce of Taylorstown, Pennsylvania. They have already been elected to their departmental positions, and will begin their duties in the near future.

Mrs. Neal, president of Chartiers Presbyterial this year, was elected Parsonage Secretary. Her predecessor, Mrs. Murdoch, however, will not close her books until February 1.

Mrs. Edie, wife of the editor of the *United Presbyterian*, served with her husband as a missionary in the Sudan from 1917 to 1922. She will assume the duties of Secretary of Prayer Groups, an office which she previously performed in Monongahela Presbyterial. This position on the Board has been held for the past ten years by Mrs. Charles W. Fulton, new Junior Secretary.

Chosen as Temperance and Reform Secretary was Mrs. Bruce, whose husband, before becoming a chaplain in the Army, was pastor of the East Union Church. She is a former president of Allegheny Presbyterial. The work of the Temperance and Reform Department was relinquished by Mrs. Charles Bradley Warren, now serving as Literature Secretary.

Edith L. McBane,
Recording Secretary.

Home Missions Council of North America

The Home Missions Council of North America will meet at Hotel Jefferson, Atlantic City, N. J., January 8-10, 1945. This will be followed immediately by a conference of the Church's Ministry to Defend Industrial Workers. The opening addresses will relate to "Home Missions and the Post-War Period."

WORLD DAY OF PRAYER FEBRUARY 16, 1945

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building,
209 Ninth St., Pittsburgh 22, Pa.

RULES FOR THE DAYS OF 1945

"Begin the day with God:
Kneel down to him in prayer;
Lift up thy heart to his abode
And seek his love to share.

"Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts
And sweeten all thy care.

"Go through the day with God,
Whate'er thy work may be;
Where'er thou art—at home, abroad
He still is near to thee.

"Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

"Conclude the day with God;
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

"Lie down at night with God,
Who gives his servants sleep;
And when thou tread'st the vale of death
He will thee guard and keep."

(*Poems with Power to Strengthen the Soul*)

A VERY HAPPY NEW YEAR TO ALL.

OUR NEW YEAR

With the glad notes of praise and gratitude of the 1944 Thank Offering ringing in our ears we turn to greet the New Year with hearts aglow with the hope of entering new doors of service for our blessed Lord through the Thank Offering. God has marvelously blessed our gifts as they have been given to Him year by year.

The 1944 offering has been received, the books of the Treasurer are closed and already we are in another Thank Offering year.

As you look back and review the year what is your testimony? Has He been mindful of your needs, your health? Has He blessed your household? We find that He is blessing us day by day.

In reviewing the twelve months passed we also see mistakes we have made and the many opportunities for service we neglected.

During the year there were days of anxiety, disappointment, and suffering, yet we recall God's wonderful goodness in every experience.

Looking backward may have some value but more important now is the Forward Look. Our failures and mistakes may be valuable in helping to guide us into more faithful service during this year. God is giving us another opportunity. The New Year challenges us to try again. That we go through the year with Him is a precious thought in these first days of nineteen hundred and forty-five. Realizing that all our blessings come from His generous hand let us resolve to daily express our gratitude to Him by our gifts.

May we enter the New Year with this prayer:

"I want the New Year's opening days
To fill with love, and prayer, and praise,
Some little things to do for Thee,
For Thou has done great things for me."

LIFE DIRECTORSHIPS
$300.00 *Each*

1944 *THANK OFFERING*

5. Mrs. William M. Crowe, Philadelphia, Pa.
6. Mrs. J. Edward MaMahon, Philadelphia, Pa. By her mother, Mrs. M. Dolfinger.
7. Mada Franz, Philadelphia, Pa. By the Mary M. Newlands Society.
8. Jane H. Gray, Philadelphia, Pa. By Mada Franz.
9. Mrs. George Alexander, in Memoriam. By her daughter, Mrs. Paul M. Haas, Youngstown, Ohio.
10. Mrs. Fred Bunn, Youngstown, Ohio. By Dr. and Mrs. James D. Brown.
11. Mrs. Jennie Swank, New Kensington, Pa. By the W.M.S. and the Bethel Missionary Societies of Parnassus Church.
12. Mrs. W. R. McMunn, In Memoriam. By her husband, Dr. W. R. McMunn, Oakdale, Pa.

SENIOR LIFE MEMBERSHIPS
$25.00 *Each*

From November 1, 1944 *to December* 1, 1944.

66. Mrs. Laura Gast, Le Claire, Iowa. By four Sabbath School Classes and the Women's Missionary Society.
67. Mrs. Emily Hover, Tacoma, Wash. In memory of Mrs. Johanna Yost. By Mrs. C. F. Yost.
68. Mrs. C. E. Cutter, Tacoma, Wash. By friends.
69. Mrs. Charles Perkin, Tacoma, Wash. By friends.
70. Mrs. Mattie Wertz, Monmouth, Ill. By Fannie Bradford.
71. Mrs. J. W. Rankin, Monmouth, Ill. By her daughters.
72. Mrs. Bertha Wilkin Young, Monmouth, Ill. By her husband.
73. Mrs. Rose Watson, Monmouth, Ill. By W.M.S. of Second Church.
74. Mrs. E .R. Millis, Kansas City, Kans. By her husband, Dr. E. R. Millis, and daughter, Betty Jean.
75. Isabel MacDonald, Chestnut Hill, Mass. By the Anna E. Stoddard Missionary Society, Boston.
76. Mae MacLennan, Chestnut Hill, Mass. By the Anna E. Stoddard Missionary Society, Boston.
77. Mrs. Edward J. Sontag, Youngstown, Ohio. By Walter E. Hooper and Margaret E. Peterson.
78. Lida Knight, Campbell, Ohio. By friends.
79. Mrs. Leslie B. Calvin, Campbell, Ohio. By friends.
80. Mrs. David H. Cummings, Mercer, Pa. By Mrs. Everett Morgan.
81. Mrs. Laura Smith, Youngstown, Ohio. By friends.
82. Mrs. Finlay R. MacIntosh, Youngstown, Ohio. By Dr. and Mrs. J. A. MacDonald.
83. Mrs. Anne Vogel, Canton, Ohio. By Women's Missionary Society of Bedford Avenue U. P. Church.
84. Gladys Vogel, Canton, Ohio. By the Corena Daugherty Missionary Circle of Bedford Avenue U. P. Church.
85. Mrs. A. A. Klyn, Albia, Iowa. By Mr. and Mrs. John Tynaardt and John Henry.
86. Mrs. Janet Schooley, Albia, Iowa. By the W.M.S.
87. Mrs. Marion Brawdy, Albia, Iowa. By her husband and son, Bruce.
88. Dr. Nellie Slaght, Newton, Iowa. By friends.
89. Mrs. Mamie Chylik, Cleveland, Ohio. By the Margaret Gordon Missionary Society of Brooklyn U. P. Church.
90. Mrs. James Brewer, Akron, Ohio. By her husband.
91. Mrs. Ellen M. Surles, Pontiac, Mich. By a friend.
92. Mrs. John Lemon, Jittsburg, Kansas. By a friend.
93. Mrs. Albert McLaughlin, Merwood, Pa. By Mrs. Ella E. Pollock.
94. Mrs. Ella E. Pollock, Merwood, Pa. By Margaret Brown.
95. Mrs. Wm. McPhilliamy, Merwood, Pa. By Mrs. George Magee.
96. Mrs. Florence Malin, Merwood, Pa. By Ladies' Mite and Missionary Society.
97. Mrs. R. C. McKee, Beaver Falls, Pa. By the W.M.S. and friends of the Steffin Hill U. P. Church.
98. Mrs. Elizabeth W. Hershey, Youngstown, Ohio. By her mother, Mrs. Elizabeth Walker.
99. Dorothy Alberts, Sebring, Ohio. By the Winnie Thompson Circle.
100. Mrs. Clyde Eastham, Sebring, Ohio. By her husband.
101. Mrs. Kenneth Campbell, Sebring, Ohio. By Mrs. H. C. Johnston.
102. Mrs. Jennie Sanquist, Sebring, Ohio. By the W.M.S.
103. Mrs. R. A. Frankie, Sebring, Ohio. By the W.M.S.
104. Mrs. John A. Dill, Sterling, Kans. By Mr. and Mrs. A. L. Dill.
105. Mrs. J. P. Henry, Sterling, Kans. By her husband.
106. Mrs. C. C. Hazlett, Sterling, Kans. By her children.
107. Mrs. Bertha Hall, Sterling, Kans. By her son, Capt. Charles Hall.
108. Mrs. R. E. Wyatt, Sterling, Kans. By her sons.
109. Mrs. Stella Woodruff, Sterling, Kans. By her children.
110. Mary Ramsey, Sterling, Kans. By Ethel McKean.

111. Zillah Hawthorne, Sterling, Kans. By Mr. and Mrs. Paul Bunn and daughter.
112. Helen Weede, Zafarwal, India.
113. Marleta Welty, Sterling, Kans. By her parents, Mr. and Mrs. J. B. Welty.
114. Mrs. Lena Bleger, Lyons, Kans. By friends in the Saxman W.M.S.
115. Mrs. Mattie Smith, Lyons, Kans. By friends in the Saxman W.M.S.
116. Mrs. P. E. Carson, Hutchinson, Kans. By her husband.
117. Mrs. W. H. Gordon, Hutchinson, Kans., By her husband and mother, Mrs. Susan Mathews.
118. Mrs. Nellie Arnold, Hutchinson, Kans. By friends of the W.M.S.
119. Mrs. Myra Clark, Arkansas City, Kans. By friends.
120. Mrs. Gail Ross, Arkansas City, Kans. By the "Ruth" Girls.
121. Mrs. Louise R. Wunderley, East McKeesport, Pa. By her husband.
122. Mrs. Charles H. Gueth, East McKeesport, Pa. By her husband and daughter.
123. Mrs. A. H. Irvine, East McKeesport, Pa. By a friend.
124. Mrs. John Shiffler, Pitcairn, Pa. By the King's Daughters' Sabbath School Class.
125. Mrs. Harry Brunnett, Pitcairn, Pa.
126. Mrs. Harriet March, Turtle Creek, Pa. By a friend.
127. Mrs. Ralph Hopson, Turtle Creek, Pa. By her daughter.
128. Rose Hlavity, Turtle Creek, Pa. By a friend.
129. Mrs. Ann Johnston Berry, Norfolk, Va. By her parents.
130. Joanne Bickerton, Irwin, Pa. By her grandparents, Mr. and Mrs. C. R. Bickerton.
131. Mrs. Margaret Aukerman, Irwin, Pa. By her daughters, Carrena and Lois Aukerman.
132. Mrs. Harry B. Olson, Monmouth, Ill. By the West Side Women's Missionary Society.
133. Mrs. Samuel M. Phelps, Monmouth, Ill. By Gertrude Phelps.
134. Mrs. R. Newton Marshall, Stronghurst, Ill.
135. Lucretia Bruen, Burlington, Iowa. In honor of her mother, Mrs. Adelaide Bruen.
136. Mrs. Hattie MacBeth, Munhall, Pa. By her daughter, Margaret MacBeth.
137. Mrs. John Coventry Smith, Pittsburgh, Pa. By friends.
138. Mrs. Sarah A. Philp, Pittsburgh, Pa. By Mrs. H. J. Brown.
139. Margaret B. Appleton, Pittsburgh, Pa.
140. Margaret G. Kline, Pittsburgh, Pa. By her friend, Margaret B. Appleton.
141. Mrs. Elizabeth Naughton, Pittsburgh, Pa. By friends.
142. Etta McCormick, Oakdale, Pa. By Loyal Daughters' Bible Class.
143. Mrs. Howard Scott, McKees Rocks, Pa. By Willing Workers' Bible Class.
144. Mrs. Helen Quinn Clark, Oakdale, Pa. By Mrs. and Mr. Martin Clever.
145. Laura R. MacLachlan, Atkinson, Nebraska. By a friend.
146. Mrs. A. W. Pollock, Gore, Ethiopia. By a friend.
147. Mrs. James Rich, South Kortright, N. Y. By her daughter, Elsie Belle Rich.
148. Mrs. Frances Rockwell, Garrattsville, N. Y. By the W.M.S.
149. Mrs. Harry T. Burns, Sparta, Illinois. By her husband.
150. Mrs. John R. Smiley, Sparta, Illinois. By her husband.
151. Mrs. Myrtle Hissong, Marissa, Illinois.
152. Mrs. Dean Campbell, Marissa, Illinois.
153. Mrs. Edward Glegg, Hammond, Indiana. By the W.M.S.
154. Mrs. William Porter, Monmouth, Illinois. By the West Side Eva D. Huey Society.
155. Kathryn R. Galbraith, Bala-Cynwyd, Pa. By Mary W. Stewart.
156. Christine B. Lamon, Bala-Cynwyd, Pa. By Grace L. Stacks.
157. Mrs. Wm. McLernon, Philadelphia, Pa. By Elizabeth McCoy.
158. Mrs. Wm. Patterson, Philadelphia, Pa. By Jane McCoy.
159. Mrs. Albert Moxey, Llanerch, Pa. By Miriam Wray.
160. Miriam Wray, Philadelphia, Pa. By Mada Franz.
161. Theodore Wray, Philadelphia, Pa. By Mada Franz.
162. Mrs. Sarah Hamilton, In Memoriam. By a friend in Philadelphia.
163. Isabel L. Davenport, Philadelphia, Pa. By Mary E. Scott.
164. Mary Rainey, Philadelphia, Pa. By Mrs. Samuel eRid.
165. Mrs. J. M. Letton, Sr., Philadelphia, Pa. By J. M. Letton, Sr.
166. Emily Hergesheimer, Merwood, Pa. By Ladies' Mite Society of the Fourth Church.
167. Ruth Marybelle Leslie, New Castle, Pa.
168. Mrs. George S. Frazier, Porterville, Pa. By her family.
169. Mrs. Mary Laura Young, Portersville, Pa. By her son, John R. Young, and family.
170. Ellen Frew. Ellwood City, Pa. By Center W.M.S.
171. Mrs. Elmer Nevin, Fombell, Pa., By Elmer Nevin and son David.
172. Mrs. James L. Vogan, New Castle, Pa. By a friend.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A. A Circle or a Y. W. Society or both in every congregation.
B. Support of Work of W.G.M.S. materially and spiritually.
C. Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$9,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG PEOPLE'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided objects—Salaries of Mrs. J. B. McGaffin, Matron of Girls Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartoum North, The Sudan.

NEW YOUNG WOMEN'S or GIRLS' CIRCLES

San Francisco Presbyterial—Fresno "H and S" Group (T)—2.
Chartiers Presbyterial—Center (Midway) "The Helen Hubbard Circle"—16 members.
Philadelphia Presbyterial—(1) Sherwood Girls' Circle (T)—9 members.
Philadelphia Presbyterial—(2) 12th Lois Kingan Circle (T)—14 members.
Philadelphia Presbyterial—(3) Drexel Hill Y.W. Society.
Monongahela Presbyterial—Homestead Young Women—17 members.

Is your presbyterial one that has presented no new groups of girls to the work of the W.G.M.S. within a period of five years? Does it not seem reasonable that most congregations with a working Sabbath School will have a sufficient number of girls to form a teen age group at least every five years? Since this is reasonable, is it not time to put our *reason* into action?

This is the first month in the year. Why not begin the year right by calling your girls together and inviting them to enjoy the privilege of being "workers together" in the great worldwide cause of missions?

Many of the boys in the service of their country are located perhaps in the far islands of the Pacific where men were savages until the Gospel of Jesus Christ was presented to them and lived before them. The boys have been so impressed by the kindness shown to them by these one-time cannibals that they are sure that when they return home they will support the cause of missions as they never dreamed that they would do! Will not these same boys expect to find the girls in their homes keenly interested in missions? This should be one incentive for our girls to get busy in their several congregations in preparation for a year of worthwhile endeavor. If by such activity life can be made better for some one somewhere in the world, is not the effort worthwhile? If thereby the Gospel of Jesus Christ can be spread abroad more quickly, do you not want to be counted as one of His heralds?

"LOSING OUR SMILE"

These are strenuous days. War does not lighten them any. Many younger and older women are harassed by fears and doubts due to loved ones being some place in the armed forces. Weakness is not to be charged to such people. Strain is evident on many faces. But then war is not the only cause of drawn features.

The ordinary cares of life may wipe away every trace of a smile. In some cases life's excesses produce a dour look,—over-exertion, late hours, loafing, neglect of known duty,—any of these may be a contributor.

A real smile is not just the movements of certain facial muscles. It is something which shines through from healthful, happy thoughts and rests unconsciously on the face. You have seen the so-called smile which appears and almost instantly completely vanishes as if it had never been. That was only the "appearance" of a smile,—not the real thing.

Some of our readers may recall having seen and heard Dan Crawford, a noted African missionary. How he loved to talk about his "people!" He was born in Scotland and was 34 years in Africa. He loved the sunny side of life, the attitude of cheer. He used to say, "What shall it profit a man to gain the whole world and lose his own *smile?*"

One day he showed some Africans a two-shilling piece which bore a face. They spoke of it as "the face that never smiled". Mr. Crawford emphasized the fruitfulness of working for material gain alone with gold as the goal. Also, that such an end would be reached at the expense of joy and cheer, hence to his mind a tragedy, "gaining the whole world and losing his own smile!"

Is it possible that the best interests of the missionary society may be checked because of a general lack of graciousness on the part of officer or the lay membership? The evidence of joy in the heart because of this opportunity to serve may be lacking. There may be too much standing off because members do not know each other very well. There is nothing equal to a smile in starting off a friendship. There is no reason why members of a missionary society may not be a happy fellowship interested in one great work. Every one likes to feel that she really belongs!

This is the beginning of a new year. Why not take stock of the year just closed and discover where improvement might be made? 1945 should be more fruitful. Remember Dan Crawford's philosophy: "What shall it profit a man if he gain the whole world and lose his own smile!"

MORE QUESTIONS

Last month we had some questions and answers. You are invited to look over the following:

1. *What relation does a congregational missionary society of whatever rank bear to the Women's General Missionary Society?*

It is one of the component parts of the General Society. All the missionary societies of our denomination from the Juniors through the Women's organizations make up the General Society.

2. *Should each Circle and Y.W. Society give financial* and *moral support to the W.G.M.S.?*

Yes. Without this aid, the great work entrusted to the W.G.M.S. could not be promoted.

3. *Should gifts of money from the society treasury to objects outside the regular work of the missionary society be the rule or the exception?*

They should be the exception since the acknowledged object of all our societies is to support the *W.G.M.S.* in *all its departments.*

4. *Why should a society choose no special money object of its own without consultation as to its advisability?*

Because it is pledged as a member of the W.G.M.S. to support the work which it (the W.G.M.S.) has accepted as its responsibility. Nothing in the constitution deals with other work.

5. *How may a society learn of the current needs of the W.G.M.S.?*

By following the information offered monthly in the Women's Missionary Magazine.

6. *What is one way to create vital interest in our work?*

By selecting the requests for prayer appearing in the Magazine monthly in one or more of the departments.

7. *Can the society use with profit a map of the field for which prayer is being made?*

Yes. A map showing the places to receive prayer and a few words of explanation regarding the community, the institutions, the workers (missionaries in particular) will enhance this prayer-map intercession.

You may think of something else you would like to talk about. Feel free to write in questions or offer comments that might be helpful to some one else as well as yourself.

Incidentally, the maps in your Prayer Cycle will be suitable. Each one should have her own copy of this aid.

YOUNG WOMEN'S RALLY

The Young Women's Missionary societies of Caledonia Presbyterial held their Fall Rally on Friday evening, November 10, at South Park Church, Buffalo, N. Y. Miss Margaret MacLean, Y. W. Secretary, presided.

The theme for the meeting was, "Be ye doers of the Word, not hearers only." One of our teen-agers, Gertrude Root, conducted the devotions.

We were indeed privileged to have Rev. and Mrs. Duncan Henry of Ethiopia who gave an illustrated lecture on their wonderful work in Ethiopia. Miss Marion Repschlager, our Y. W. delegate to the W.G.M.S. Convention last June, gave a splendid report.

Our attendance of 75 was a fifty per cent increase over last year. The worthwhile meeting closed with refreshments served by the three groups of the hostess church.

"I BUILD MY CHURCH"

(Continued from Page 217).

According to the 1944 Minutes of General Assembly there are today 15 ministers and 1 licentiate in the Sudan Presbytery, 7 with charges and 8 without charges.

The Church of Egypt has also been actively related to the World's Sunday School Association in an effective program of annual Sunday School Conferences and a widespread Daily Vacation Bible School work throughout the country.

Along with other denominations and Christian organizations in the country the Synod of the Nile has appointed committees to study the formation of a National Christian Council of Egypt.

The great challenge and the great opportunity before the Egyptian Evangelical Church is the evangelization of their countrymen. This is not easy. The Christian's past experiences with the Muslim have been of such nature as to engender fear and suspicion.

Pray that the Spirit of the Living Christ may so possess the hearts and lives of Christians in Egypt as to drive out all fear and to endue them with greater vision and greater power.

Girls' Circle

Mrs. James R. Lee, Bellerose, L. I., New York

AGE-LONG BRIDGES"

A Study of Egypt and the Egyptian Sudan

Program Suggestions for Girls and Young Women's Meetings

When Emil Ludwig, the German historian, wanted to write his book on Egypt and its great story he chose the Nile as his principal character, for it is this river which has always played a major part in the story of the land and furnishes life for both the land and its people. To complete the lives of men in Egypt or anywhere else, Christ is the prime necessity for He is the Source of living water.

"Touch hands around the rolling world, call clear from sea to sea, That brothers, sisters are we all in God's great family."

Invitations

Use white paper in the form of sails, as nearly the shape of the sails used on Nile boats as you can make them. On one side write:

"Thy work, O God, needs many hands to help Thee everywhere".

On the other side: Place.....

Date..... Time..... Etc.

Program

Make this a boat trip along the Nile, stopping at some of our many mission stations, schools, churches, hospitals, etc. It might add to the interest if you can find a picture of one of the Nile boats,—*The Ibis* or *The Witness,* boats which have been used by our missionaries. Use a map and as a girl tells about some station pin a little Christian flag on the location. Or you may use a little plain flag on which the name of the station and missionary are printed,—for example:

"Lois Kingan, Girls' College, Cairo."

At the end of the journey have your boat pass under the Bridge of Understanding, with the hope that we as members of the various missionary societies will have by that time a greater interest and understanding for our Egyptian friends. Close with a season of prayer for our workers in Egypt and for the people of that land.

"Spread the Light! Spread the Light!
Till earth's remotest bounds have heard
The glory of the Living Word:
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide forever to the Light.
Spread—the—Light!

"O then shall dawn the golden days,
To which true hearts are pressing;
When earth's discordant strains shall blend—
The one true God confessing;
When Christly thought and Christly deed
Shall bind each heart and nation,
In one Grand Brotherhood of Men,
And one high consecration."

"Spread the Light" by John Oxenham. Quoted in "Prayer Poems" by Armstrong.

*See Page 249.

Negro Missions

MRS. H. RAY SHEAR, 206 Inglewood Dr., Pittsburgh 16, Pa.

JUBILEE HOSPITAL

At the W.G.M.S. Convention this summer the needs of Jubilee were presented. These included the plan to use a part of the Boys' Dormitory (not now in use as a dormitory) for the nurses' quarters. Much excellent work was done on this project this summer. And now the nurses are occupying these rooms. This is a great improvement for them, allowing them to have their rest time away from the hospital.

The vacated rooms in the hospital are being refinished and refurnished as rooms for maternity patients. Here, too, a fine committee of citizens of Henderson, has been hard at work raising funds for all these improvements. Doctors, attorneys, business men, friends, both men and women are working. A month ago there were already forty contributors. The goal is set at $3,000 and Thanksgiving Day was to be the close of the campaign.

The story of Jubilee's need was taken home from the convention by at least one faithful leader. She told it to the Young People's Society of the Plain Grove Church of Mercer Presbytery. They wanted to help. So $100 came in early this fall from that group. Writing me in connection with this gift, Miss Agnes Peebles says: "Perhaps you might be interested in knowing a little about these young people. Like all such groups we have been hard hit by the war. What was at best a society numbering twenty-five now numbers between twelve and fifteen active members."

"In spite of this small membership they pledge each year about $50.00 toward the support of James McKnight in the Sudan. In addition they accumulated enough that they could give $50.00 from their treasury, and then gave the second $50.00 from their individual tithes, thus making the $100 for Jubilee."

This was such a remarkable thing that I wanted to share it with the readers of the Magazine. The secret of it all is found in two facts: first, in that phrase, "Individual tithes" and second in a faithful leadership, informing and inspiring young people to do their best in kingdom work. Would that many who read this would attempt something like this!

ARLINGTON

(*Mr. Walter R. Sutton is the new principal of Arlington school, succeeding Rev. R. P. Williams, who still remains pastor of the Arlington and Prairie Congregations.*)

Dear Mrs. Shear:

We had hoped you would be able to attend our convention. Then you would have been able to gather more first hand information than I shall be able to give you in writing. (This is an annual convention for the young people of the Sabbath Schools and Young People's Societies of our five mission stations of Wilcox Co., Ala.)

We all enjoyed Dr. Rotzler very much. The attendance was good and Dr. Rotzler gave us one of the best sermons I have ever heard. Since I gave him my enrollment report, we have had an increase, in both day and boarding departments. In the boarding department we have 10 boys and ten girls, a 150 per cent increase. We could have more but I do not recommend their changing schools at so late a date. The prospects for next year are promising. If I am able to secure transportation I shall be able to do more advertising.

There are six teachers who live in the dormitory. We are using three former graduates on our faculty this year. There are others in the teach-

ing profession in this and other states. One of the members of last year's class is now a freshman at Knoxville College.

I receive much correspondence from graduates and former students both in the states and over seas. All express interest in the school and appreciation for the training they received here. Quite often they assure me they are not afraid of what may happen to them in the service of their country due to the Christian training and experience they have had here.

At present we are busily engaged in raising money for our Annual Rally, which is scheduled for December 10. Classes and teachers are exhibiting quite a bit of enthusiasm in connection with the project. Fruit, pies, sandwiches, ice cream, etc., are being sold by various classes during the lunch periods. One of the most unique plans was one sponsored by Miss E. O. Threadgill, teacher of the fifth and sixth grades. She and her classes took one day out of school to pick cotton for a neighbor and patron. Some of the children were quite young but all were large enough to work. At the end of the day they had picked about 500 pounds of cotton, and amount paid them was added to their Rally treasury.

Yours,
Walter R. Sutton

INTERNATIONALISM AND INTERRACIALISM AT THEIR BEST

Occasionally something unusual in war finds a place in the dispatches or in a news release.

1. As the armies closed in on Cherbourg and the Americans were just ready to launch a final attack, a German motorcycle carrying a white flag came "put-putting" toward them. Behind the German doctor on the motorcycle sat an American airman who had been shot down over Cherbourg. He became the interpreter of their mission. The Germans, it seemed, wanted more drugs and blood plasma for those who were wounded and would be wounded in the defence of Cherbourg. Cheerfully the Americans gave them of their supply and the German and American "put-putted" back into Cherbourg. The battle continued.

2. On a South Pacific isle a Japanese prisoner wished to partake of Holy Communion on Easter Sunday. The American chaplain, E. V. Best, who spoke some Japanese, conducted the service in the little tent-chapel that was their centre of worship. Chaplain Best says, "I am sure a more meaningful communion has never been observed than was ours. . . . A blue jacket quartet sang 'Nearer, My God, to Thee,' and friend and foe knelt in Christian fellowship about the emblems of the broken body and shed blood of our Lord." One of the remarkable things about this incident was that the Japanese asked for this service and accepted it at the hands of those who were "his enemies." The Lord in this moment had freed both him and his enemies from prejudice and fear.

Through these unusual things in war we are enabled to catch a glimpse beyond the darkness of this night to the future which can lie ahead for us "when His kingdom comes," if we have the courage to press forward to it.—*D. W. B., in Gospel Messenger.* Quoted in *The Missionary Monthly.*

701,678 *NEGROES SERVING IN ARMY.*

A total of 701,678 Negroes were carried on Army rolls at the end of September, including 37,612 who were inducted and enlisted in the seven-month period between Feb. 29 and Sept. 30, the War Department announced today.

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

JANUARY 1945 LONG NIGHT MOON 1945 GREAT SUNS

TAMA PLAYGROUND

"The Little Foxes" at Tama have a good time now before and after meetings on the swings and slide recently installed. Besides regularly meeting as a Junior Society, this same group come to the Mission every Saturday afternoon for a special Bible study hour and it is a satisfaction to see how they do enjoy the playground equipment.

Miss Williamson started this idea a year ago and we began getting a place ready. But we did not get the equipment ordered till after she had left for Egypt, then it was slow coming and the paint was hardly dry on it when it did arrive. Our Mission buildings are crowded for room between the hill and the road and the children ran into the road so much when playing that we had to be constantly on guard that they did not get hurt, as there is considerable trafic in and out of the Reservation. The playground is narrow, too, but there was room for the swings and slide and a sand box back of the fence. Now the children have a good time without our having to watch so much to keep them off the road.

We are thankful to those societies and groups that sent special gifts for this project and also to the Women's Board for their help in making this possible. (The greater part of the cost of the new playground was from a bequest to the Women's Board under the will of Mrs. Alice White Orr.) You would all be well satisfied with your investment if you could see how the children enjoy it. We did have a friend visit us from Greenville, Pa., who is from a church that helped with this project. It was interesting that she arrived here on her visit the same day the equipment arrived. She stayed with us long enough to see it installed and in use so that she could take back a first hand report to her church.

T. C. Patterson

INDIAN ARROWS

The installation of the playground equipment at Tama, Iowa, was, in truth, a co-operative work. Being unable to hire workers, the missionary was ably assisted by one of the elders, and later by a visiting Baptist minister.

While they were working a United Brethren minister stopped and joined them in digging holes and mixing concrete. The mistress of the manse was not idle, either, being busily engaged in preparing chicken, gravy, and hot biscuits, which together with fresh garden vegetables were heartily enjoyed by the "interdenominational ministerial association."

The newly-painted buildings in white and green at Simnasho, Oregon, look bright and shining and inviting, awaiting the return of many Indians from the potato grounds.

Changes have been made at Warm Springs, Oregon, because of the lack of teachers in the Government School, and all the High School children have been sent to various places, —Chemawa, Carson City, etc.

The missionaries have no one to help them in the Sabbath School and find it very difficult in having various age groups together.

Rev. George W. Smith's new field address is "Stillwell, R. R. No. 1, Oklahoma, instead of "Bunch, Oklahome". The family is still located at "1734 Washington Street, Siloam Springs, Arkansas", which is just across the Oklahoma line.

Foreign Missions

MRS. J. D. SANDA, Secretary, 5542 Hampton St., Pittsburgh 6, Pa.

MISSIONARIES' BIRTHDAYS

FEBRUARY

Miss Alice Grimes	February 4
Miss Kate A. Hill	February 4
Miss Elsie E. Grove	February 10
Miss Rose McCullough	February 15
Miss Martha Glass	February 18
Miss R. Jean Black	February 19
Miss Jane C. Smith, R.N.	February 20
Miss Ella M. Gordon	February 21
Miss Janette Howland	February 21

FOREIGN MISSIONS

Readers of the Department of Foreign Missions will miss with regret the name that has headed this page and the gracious, sympathetic words that came from the author's pen. It is with hesitation that the new Secretary moves in to take her place. We are glad to know that she is near, and willing that we shall draw upon her remarkable store of knowledge of the work gained through years of devoted service.

ETHIOPIA

Writing from Malakal on September 6, Miss Isabel Blair states that when she and Miss Ruth Beatty made the trip to Sayo some months ago they furnished their own hotels in the shape of cots, mosquito nets, etc.!

Miss Beatty reports very busy days in the clinic. They have been having patients also in homes near the hospital and since those buildings do not have wooden floors they can have a little fire in the rooms. This gives both heat and light and helps out when oil cannot be supplied for light.

The windows of the schoolhouse have few panes. The Education Department has been using one wing of the hospital, which is much lighter and warmer and better in every way. Children come to the clinic during recess with permission; otherwise some would come who have no need.

The new church at Bethel is nearing completion; as it is made of mud brick it is a substantial building. The members have not only furnished the materials but done all the work themselves.

In her letter of September 12 Miss Beatty said that the Doughertys hoped to get away from Sayo the following day, allowing plenty of time to reach Gambeila because of road conditions. Weeks later a cable from Rev. H. A. McGeoch of Alexandria, Egypt, advised us that the Doughertys along with Miss McClellan of The Sudan and the Misses Finney and Wright of Egypt had left for furlough; but with travel so uncertain, long and tedious as it is in these days we have little idea when these missionaries will reach our shores.

September 11 is the Ethiopian New Year's Day. It seems that children hang bouquets at doors, much as it is done on May Day here, but instead of running as our kiddies do, they wait for a gift—a safety pin or something similar is acceptable, Miss Beatty says.

Mrs. A. W. Pollock, R.N., of Gore and Mrs. Ruth L. Walker of the Girls' School in Addis Ababa are greatly in need of rest for their furloughs are due, but they do not wish to leave until someone can come to take up their work. Miss Ruth Nichol and Miss Marjorie Faught, R.N., formerly missionaries to Ethiopia, are being asked by the Mission to come, but they are finding it difficult to decide because India, too, is understaffed and their going would seriously cripple the work there.

THE SUDAN

Miss McKnight writes from Wad Medani, her new location. She has arrived during the hot season and

finds it "hard to take." In Khartoum North one sleeps on the roof under the open sky. Here in Wad Medani, which is in the irrigation district where rains are heavier, one not only sleeps *under* a roof but also under a mosquito net.

She is most fortunate in having an excellent cook who was trained by her sister-in-law, Mrs. J. P. McKnight. Furthermore this cook loves guests so we all have a standing invitation to come for dinner some day!

Before going to Wad Medani Miss McKnight spent two months in Khartoum and Omdurman. Among other things she gave a course of fifteen lectures on Church History in Arabic. As her lectures were written in English she found it rather difficult to translate them into satisfactory Arabic.

Of her work in Wad Medani she writes: "There are four trained Bible Women with me here. Five mornings a week I take them to the first houses of that day's route and then pick them up at the last houses. (I have the use of a Ford V8, 1936 model.) Each teacher has a route of houses to which she goes on Monday and another on Tuesday and so on through the week, so that every pupil gets one lesson a week. They teach reading and writing and always a Bible lesson. The Bible lessons follow a regular outlined course. Nearly all of those who take lessons are Mohammedans for the Christian families have sent their girls to school. We do not teach girls under twelve for there are schools to which they can go. We do not set a limit at the other end but not many are over thirty, the majority are from sixteen to twenty-four. I hope that we will have your prayers as we go into these Mohammedan homes for I am sure that we of ourselves can do nothing against the strength of Islam. But with your prayers behind us, upholding us, guiding us in act and word that wall must break and Christ be glorified in the lives of these Mohammedan women."

Verna Pillow, too, thinks The Sudan has given her a "warm reception." Cooler weather should come after October. Since she arrived after the Mohammedan feast time that follows Ramadan when it is impossible to visit in the homes, she had time to get nicely settled before starting out with the teachers.

Miss Pillow is carrying a very heavy load. She supervises the Bible Women in Khartoum North, where she lives, as well as in Omdurman and Gereif besides having charge of the Christian Training School. In other words she is doing the work that is normally carried by three women. How greatly we need recruits here and in all our our fields!

EGYPT

No recent letters have come from Egypt but a cable from the Alexandria office states that Miss Criswell and Mr. McFeeters of Egypt and the Adairs of The Sudan are on their way to America.

Parties that left America for Lisbon in August and October, expecting to proceed to their various fields soon, are at last on their way. The Misses Jane Smith, R.N., Ruth Williamson and Helen Noordewier and two short term teachers for Egypt—Alice Anderson and Kathryn Ogilvie—have been granted permission to fly. The others in the party, Rev. and Mrs. Heasty for The Sudan, and Mrs. Coventry, Miss Esther Wilson and Miss Margaret Work for Egypt must go by boat the long route.

Our Mission in Egypt is to have two other recruits presently. Miss Louise Williamson recently sailed for regular missionary service there in company with Miss Mary Lybrook who will be a short term teacher. The others is that party were Rev. Lowrie Anderson and Dr. Glenn Reed who are proceeding to The Sudan.

INDIA

At the suggestion of the Board of Foreign Missions the India Mission has prepared a list "of those things that seem to be needed on the field and that might be available from Army Supplies when the war is over at prices that might make it possible for us to secure some of them". The list is too long to quote here but includes items that would be of assistance to missionaries of either, or both Boards in institutional and district work.

The list of locations of missionaries in India for publication in the Prayer Cycle has been received. Mr. Merriam says "There are of course some uncertainties in it but it is as correct as any list that can be supplied at this time". We might add, this is true of the listings in all of the foreign fields, for sailings in both directions have been announced on short notice.

You will be distressed when you note the doubling of assignments and the spreading out over districts to maintain the work. For example, the Rev. J. D. Brown must cover the districts of Jhelum, Rawal Pindi, and Abbottabad. Just how much territory this embraces I am unable to say; but it is more than one man can do to his own satisfaction.

Among our Women's Board workers, women who have been doing district evangelistic work must be located in schools; Miss Vida Graham of the John and Jane Denham Avalon High School and Miss Ruth Ardrey of the Sialkot Boarding School and Normal School are alone where we should have two women—loads far too heavy.

Gujranwala, Lyallpur, and Dhariwal Middle (or eighth grade) Schools are to have Indian teachers as Managers and Headmistresses with missionaries as advisors. This we feel is a fine solution of a difficult problem.

Ten of our "girls" with furloughs long overdue should come home in March. Seven returning to India have been detained for weeks in Lisbon. We have reason to believe they are now on their way on a route leading directly to India; and we are hoping that Miss Hartig who has been detained in Australia for months, has now gotten away. When Miss Elizabeth McConnell leaves the Good Samaritan Hospital in the spring for furlough, Miss Hartig will take over. In the meantime Miss Hartig will have charge of the Preliminary Nurses Training Course in Ludhiana.

All this is not intended to be merely a woeful tale. Rather it is to remind you to pray that travelers may be speeded on their way; that those who have been "holding on" may be spared a break in health, and that new recruits may be added to our roll, not alone for India, but for all of our foreign fields; for, indeed, "the laborers are few".

Miss Kate Hill, formerly of India, plans a trip to California this winter. She will speak as a representative of the Women's Board to missionary societies and presbyterials on the west coast.

FOREIGN MISSIONS CONFERENCE

The 51st Annual Meeting of the Foreign Missions Conference of North America will be held at the Royal York Hotel, Toronto, Canada, January 5-8, 1945.

Junior Department

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

JUNIOR SPECIAL

At the beginning of each calendar year the Juniors put special emphasis on the Junior Special. This year the amount asked is $2,500; part of this is for the continuance of the salary of Miss Mary Ewing of Doleib Hill in the Sudan, and the remainder for the maintenance of the *Ibis* for the promotion of children's work in Egypt. There are individual coin cards for the Juniors. These are in the shape of Nile sail boats and have the following lines on them:

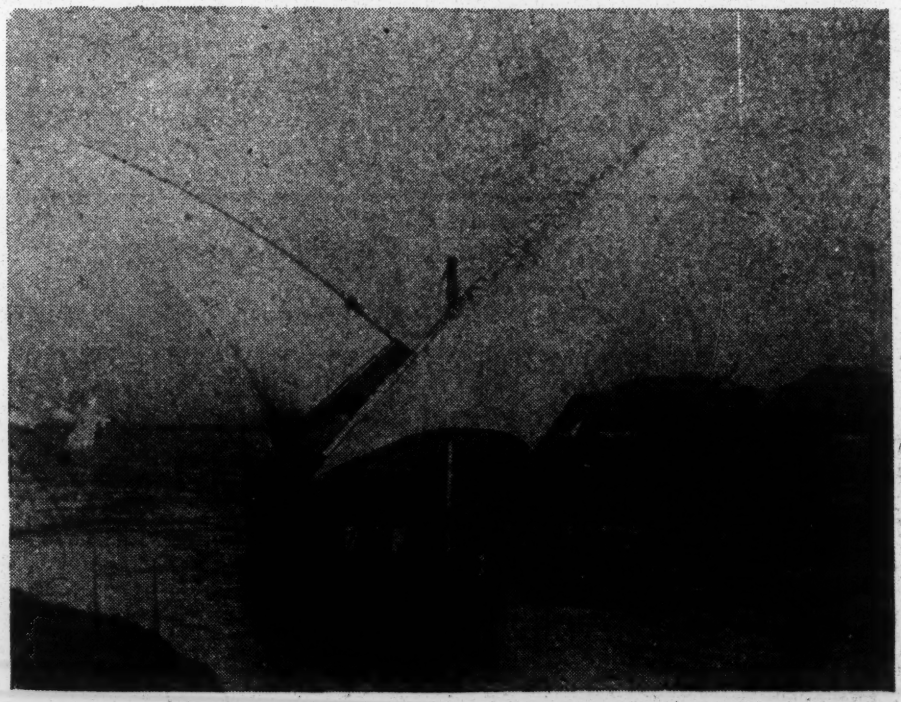
Our dimes will help the *Ibis* go
A-sailing on the Nile,
That Egypt's children may be reached
By the Gospel every mile.

Let's put a dime in every hole
To help the *Ibis* sail,
And make the JUNIOR SPECIAL grow.
We must not, must not fail!

Ten dimes fill a card. Each Junior will want to fill one to help the *Ibis* sail the Nile. Cards may be secured through the Literature Department.

> *DO YOU KNOW*
> that almost every other U. P. congregation is without a Junior Missionary Society?

Accompanying each card will be a leaflet telling of the history of the *Ibis*—and what a romantic history it is! Mrs. Ewing Bailey says: "It was bought by the pioneers of the Mission, Drs. Hogg and Lansing, in 1860. Soon after that, the missionaries experienced severe financial difficulties owing to the Civil War in America. The boat was sold to an Indian maharajah who took his bride on a honeymoon trip up the Nile. On his return he made the mission a gift of the boat and it has been used ever since for evangelizing the people of the Nile valley. Many are the tales that are told of the mission children falling overboard and being rescued;



THE IBIS

This white-winged dahabiyeh has been sailing up and down the Nile River for 84 years, carrying our missionaries with the Gospel message to the villagers of Egypt.

of racing other boats; of visitors of many nations; evangelistic conferences and inquiries into the way of life. Dr. Hogg used it as a seminary, living on it and giving the students practical experience as well as class room instruction as they sailed from village to village. It has been a welcome haven to many a tired missionary, coming to it at the end of tiring days of donkey riding to distant villages. If the old timbers could talk, they would tell tales that would enthrall and inspire the most discouraged."

The bride on this honeymoon trip was none other than Bamba, a native teacher of our Egyptian Mission, whose mother was an Ethiopian. Thus three of our foreign fields are linked with this story. Woven in the story also is a bit of the history of the famous Kohinoor diamond.

"Viewed from a distance with its huge sails set," Mrs. Bailey says, "the *Ibis* looks like a lovely bird gliding over the water." Thus the *Ibis* was named because of its resemblance to the ibis, a bird with large white wings. This bird was sacred to the ancient Egyptians, and our prayer today is that, through the contributions of our Juniors for the maintenance of the *Ibis*, the present day Egyptians may learn to hold sacred the true God whose Gospel message is carried to them by missionaries on the *Ibis*.

PROGRAM ON THE NEGRO

A few suggestions for the monthly missionary program on the Negro follow:

Music—Several Negro spirituals.

Prayer—See 8-11 Days in the Prayer Cycle.

Prayer-Poem—

"Show me, Lord, the way of love
That leads to heaven and Thee above;
Teach me to see 'neath colored skin
The heart like mine that rests within."

Scripture—Words of Jesus concerning our treatment of others.

Short Talks—

(a) How the Negro Came to the United States.

(b) How Our Church is Helping the Negro.

(For material, see Negro Department pages in all recent issues of the *Women's Missionary Magazine*. See also June '44 issue, pages 572-575 and July-August '44 issue, pages 704-711.)

Map Talk—Where Our Missions Stations for the Negro Are Located. (Use large map and Prayer Cycle.)

Story—Tell the story of George Washington Carver.

Scriptural Promises—To be given by all Juniors.

Closing Scripture—John 3:16.

VICTORY FOLDERS

with suggested Scripture references from

SEPTEMBER, 1944, THROUGH AUGUST, 1945

for study and meditation by praying people

Free at Literature Rooms, or

By mail—5c *a dozen*, 25c *a hundred*

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LITERATURE DEPARTMENT
904 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

Temperance and Reform Department

By MRS. CHARLES BRADLEY WARREN, Secretary, 233 Ridge Ave., Pittsburgh 2, Pa.

We are disturbed to find within several of the liberated nations the seeds of serious dissension. It makes us ponder more seriously the problems involved in establishing any sort of World Peace. We are more than ever convinced that in world affairs, as in all others, "other foundation can no man lay than that is laid, which is Jesus Christ". Neither men nor nations can live peaceably together unless there is honor, integrity, mutual esteem, a real concern for the rights of others, and a willingness to sacrifice for the good of all. Only the saving power of Christ can so transform our selfish human natures. As Christians we are "the light of the world". How dim and flickering is our glow! Let us pray and work that the light may become a brilliant beacon pointing all men and nations to Christ.

Have you studied *The Military Essentials for Our Postwar Safety* and *The Nazis' Own Plans for Underground War* in the December *Readers' Digest?*

Recently there came into my hands a copy of *Buckeye Tavern, The Trade Journal of Ohio's Liquor Industry.* This is a twelve-page weekly paper selling at $.10 a copy or $3.00 a year. The editorial is devoted to quotations on the "dry problem". There is a report of the Yale School of Alcohol Studies, stressing that the alcoholic is a sick man. Mrs. Helen Sprackling of the Allied Liquor Industries, Women's Division reports her five weeks' study of the campaign for state prohibition in Nevada. She emphasizes the need for the liquor industry to convince the public that it is aware of its *social responsibilities,* and the need to plan for the future to combat similar campaigns.

Considerable space was devoted to merchandising suggestions, particularly to encourage the use of wine with meals and thereby increase profits. Movies, radio programs, novels and magazines articles having taverns or bars as their locale, or referring favorably to liquor were mentioned. An editorial from a Richmond, Va., paper which stated the fact that in the South if a man is a Christian he is also a prohibitionist, was quoted. There was an analysis of state voting on Wet-Day issues on November 7.

Head lines and a two-column spread proclaimed the January Alcohol Holiday and the possibility of other alcohol holidays in 1945. A Washington commentator in his column told of the shipment of 66 million gallons of Italian wine to this country. The liquor trades plans for the Sixth War Loan drive were set forth.

Obviously, the liquor interests are well informed as to their problems and advances. Are we failing to meet the challenge?

HONOR ROLL—DELEGATES TO THE 1945 *W.G.M.S. CONVENTION*

(Continued from December Magazine)

	Presbyterial	*Date Received*	*Secretary Reporting*
6.	Philadelphia	November 3, 1944	Miss Grace E. McClain
7.	Muskingum	November 6, 1944	Mrs. J. K. Fitzwater
8.	Xenia	November 6, 1944	Mrs. Charles C. Renbow
9.	Chartiers	November 9, 1944	Mrs. Oscar S. Cowan
10.	Puget Sound	November 18, 1944	Miss Beth Johnstone
11.	San Francisco	November 21, 1944	Miss Lillian G. West

Literature Department

MRS. CHARLES BRADLEY WARREN, Secretary, 233 Ridge Ave., Pittsburgh 2, Pa.

PRAYER CYCLE

The 1945 Prayer Cycle is now ready. The price, as usual, is 10c a single copy, $1.00 a dozen, $7.50 a hundred.

The new secretary opens her first page with an apology and a plea. We regret that paper shortage, printing delays, and slower postal deliveries, as well as the unusual popularity of some of the mission study books, have made it impossible to keep our stocks complete or to fill all orders promptly. We appreciate your patience and understanding. The same problems face us this year. In view of this situation, may we urge that orders be placed as promptly as possible to allow for possible delays, and that all orders be addressed to the Literature Department, W.G.M.S., 904 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa. Checks and money orders should be made out to Mrs. Charles Bradley Warren, Lit. Sec. Stamps may be sent to cover small amounts. It is *not* advisable to send coins.

SUGGESTIONS FOR FEBRUARY PROGRAMS

Leaflets at 3 cents each:

The Opportunity the Educated Woman in Egypt Has to Serve Christ

An Arab Girl

Some Egyptian Superstitious

How a Moslem Girl Became a Soul Winner

God Answers Prayer

Delta Car Glimpses

Missionary in the Harvest Field

The Story of Bamba

Walls in The Sudan

Missions Today and Tomorrow in The Sudan

Bible Reading—Egypt, leaflet 2 cents

Ancient Egypt, free leaflet

Question Box — Catechism on Missions on Egypt, pamphlet 10 cents

Tomorrow's Egypt, book $1.00

WORLD DAY OF PRAYER

First Friday of Lent February 16, 1045

"That ye should show forth the praises of Him who hath called you out of darkness into his marvelous light."

Programs—2 cents each, $2.00 per hundred

Call to Prayer—free Poster—5 cents

Handbook for Leaders—10 cents

History of last year's observance—one free with each order

Tributes

Mrs. Henry Lee Mason

Recently, another of our honored and beloved Charter members has passed from among us. In the early days of the Young Women's Missionary Society Martha Lockhart was quietly active and attended our meetings; as years passed and health prevented her actual presence, Martha Lockhart Mason was increasingly active in giving to the work for which our Society was founded—the promotion of Christ's Kingdom throughout this world; and neither race nor name interfered with the wide sphere of her interested giving.

Mrs. Mason was mindful of our local needs as a Society also, and, with others, helped to provide bountifully for the social side of our work at certain seasons, thus increasing good fellowship in happy meetings, which human need she, with her fine sense of humor, understood. Although unseen, her influence and example were strongly felt and shall continue in spirituality, simplicity, and selflessness.

We wish these lines to be a tribute to Mrs. Henry Lee Mason and a pledge that we shall remember her loyalty to our Divine Master's work.

Therefore, Madam President, your Committee moves that this Resolution of tribute and sympathy be entered in our permanent records, and that copies be sent to her bereaved family and be published in the *United Presbyterian* and *The Women's Missionary Magazine*.

Mary Armstrong Pool, Chairman
Frances Harper
Gertrude Taylor Watkins, Secretary

Mrs. Mary H. McGaughey

The Women's Missionary Society of Crete Church, Conemaugh Presbytery wishes to pay loving tribute to the memory of Mrs. Mary H. McGaughey, who was a life member for many years. She was a faithful and devoted worker. She kept an active interest in the society although unable to attend the meetings for a number of years on account of ill health.

May the memory of her life inspire us to better service.

Mrs. H. R. Myers
Mrs. W. P. Wiggins

Mrs. Wallace McCormick

"Precious in the sight of the Lord is the death of His saints." This word was called to mind by the passing from earth to heaven of Mrs. Wallace McCormick on October 17, 1944.

Mrs. McCormick was a member of the Women's Missionary Society of Ellwood City Missionary Society. She showed us by her life how to live, and by her patient suffering and faithful witness during a long illness how to approach our home-going.

To her husband and other relatives we extend our sincere sympathy.

Committee

Mrs. Joshua Nuttall

Words cannot express the loss to the Women's Missionary Society of the First United Presbyterian Church of Detroit in the passing of such a devoted member as Mrs. Joshua Nuttall, who was called home October the nineteenth, 1944.

The Church had first place in her life. She will be remembered for her generous giving, for the never-failing hospitality of her Christian home, for her loving thoughtfulness to the sick and shut-ins during her many years' service in the Home Department. We treasure in memory her unfailing faith and her joy in the Master's service.

To her daughter and son we express our love and sympathy. May her fine example of Christian living and faithfulness be a challenge to us for greater Christian service.

Committee.

Mrs. H. M. Baldwin

The Young Women's Missionary Society of the Sixth United Presbyterian Church desires to pay a tribute of love and respect to the memory of Mrs. H. M. Baldwin who died suddenly in her home on June twelfth, nineteen hundred and forty-four.

Mrs. Baldwin was a faithful Christian in her service to her Church and Missionary Society. Her kindness, friendliness, and sympathy are an ever-present inspiration to those of us who knew and loved her. She had an unfailing faith and cheerfulness during her deep personal losses.

May her fine example of Christian living and faithfulness be a challenge to us all, and may her loved ones have the consolation of our Lord.

Mrs. Clark Knox
Mrs. Minnie Pyle
Mrs. Chalmers Siviter

Report of the Contributions to the Women's General Missionary Society of the United Presbyterian Church of North America, April 16, 1943 to September 30, 1944

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Benevolence	Contingent Fund	Isaiah	Temperance	Miscellaneous	TOTAL
Albany	3.00	40.00	3.00	2.00	3.00	3.00			2.00	2.00	2.00	6.00		66.00
Allegheny	490.00	1080.50	209.25	69.00	208.25	44.00	43.00	70.00	63.00	42.90	44.50			2364.40
Argyle	1.00	181.00	2.00	2.00	7.00	2.00			2.00	3.50	2.00	2.00		204.50
Arkansas Valley	35.00	404.00	16.00	5.00	13.00	2.00	18.00	8.00	2.00		1.00	2.00		506.00
Beaver Valley	465.00	350.00												815.00
Big Spring														
Boston		200.00												200.00
Butler	339.00	212.00	153.00	91.00	111.00	27.00	6.00	15.00	26.00	27.80	22.00	27.00		1056.80
Caledonia	211.00	70.00	11.00	6.00	6.00	6.00	4.00	25.00	6.00	2.90	1.00	6.00		354.90
Cedar Rapids	14.00	84.00	53.00	2.00	2.00	2.00	5.00		2.00			2.00		166.00
Chartiers	17.00	418.00	240.00	8.00	17.00	6.00	3.00	66.00	6.00	28.20	17.00	6.00		832.20
Chicago		216.00												216.00
Cleveland	485.25	200.00	54.00	45.00	46.00	34.00	13.00	85.00	37.00		12.00	37.00		1048.25
College Springs	33.00	238.00	33.00	3.00	10.00	1.00			1.00	10.10	3.60	1.00		333.70
Colorado	13.00	175.00												188.00
Conemaugh	114.55	402.00	36.00	14.00	14.00	9.00	18.00	15.00	8.00	24.70	10.00	8.00		673.25
Delaware	10.00	128.00	10.00	5.00	5.00	2.00			5.00	2.50	1.00	2.00		170.50
Des Moines		176.00								6.75				182.75
Detroit	91.00	79.00	56.00	6.00	38.00	6.00		11.00	6.00	5.80	3.00	5.00		306.80
Hudson	5.00	333.00	30.00	4.00	3.00	1.00			5.00	5.00	1.00	1.00		388.00
Idaho	137.00	74.00	21.00	5.00	30.00	3.00			4.00	2.70	1.51	3.00		281.21
Illinois Southern	225.00	243.00												468.00
Indiana	12.00	170.00	2.00	2.00	2.00	2.00	16.00		2.00			2.00		210.00
Kansas City	81.00	287.00	19.00	12.00	12.00	5.00		21.00	5.00		5.00	5.00		452.00
Keokuk														
Kiskiminetas														
Lake	174.00	86.00	14.00	6.00	5.00	8.00	13.60	7.00	12.00	2.40	2.00	4.00		334.00
Los Angeles	109.00		56.00	32.00	38.00	41.00		23.00	41.00	2.70	5.00	21.00		368.70
Mansfield														
Mercer	5.00	112.00	3.00	3.00	3.00	2.00	20.00		2.00		1.00	3.00		154.00
Monmouth	10.50	182.00	2.00	14.00	28.00		5.00				1.00	5.00		247.50
Monongahela	250.00	1790.00	280.00		160.00									2480.00
Muskingum	7.00	363.00	7.00	7.00	7.00	7.00	1.00	12.00	7.00	20.00	9.00	9.00		456.00
Nebraska	26.00	181.00	4.00	4.00	3.00	3.00		16.00	4.00	3.00		1.00		245.00
New York														
Ohio First	15.00	167.00	25.00							3.40	1.00			211.40
Ohio Northwestern	79.00	61.00	23.00	4.00	5.00			11.00						183.00
Oklahoma		20.00	10.00	5.00	5.00			10.00						50.00
Oregon		200.00												200.00
Philadelphia	604.00	550.00	530.00	75.00	75.00	30.00	85.00		30.00	30.00	10.00			2019.00
Puget Sound														
Rock Island														
San Francisco	16.00	242.00	16.00	12.00	12.00	6.00		11.00	6.00		4.00	17.00		342.00
Spokane														
Steubenville														
Walton, N.Y. Sabbath School		100.00												100.00
Ezel Congregation			150.00											150.00
			286.41											286.41
														100.00

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PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Margaret Ballantyne, 1941 — Sheikhupura
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Rawalpind
Miss Marjorie Faught, R.N., 1938 — Taxila
Miss Betsy Fleming, 1913 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Sheikhupura
Miss Janette Howland, 1921 — Campbellpur
Miss Mary Kyle, 1904 — Pasrur
Miss Glendine Lundquist, R.N., 1932 — Sialkot
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Margaret Murdoch, 1924 — Sargodha
Miss Ruth M. Nichol, 1933 — Pasrur
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Helen V. Weeds, 1928 — Zafarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Helen Artman, 1920 — R. D. 2, Pulaski, Pa.
Miss Hazel Bennett, 1908 — 268 Park St., Socorro, New Mexico
Miss R. Jean Black, 1921 — Petrolia, Pa.
Miss Frances E. Brown, 1927, 1937 — 810 Glenview St., Philadelphia 11, Pa.
Miss Margaret J. Fehlman, 1918, — 616 Arlington Place, Chicago, Ill.
Miss Reba C. Hunsberger, M.D. — 5914 N. Pulaski, Philadelphia, Pa.
Miss Sarah Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920 — 1502 Penna. Ave, Wichita, Kans.
Miss Laura R. MacLachlan, 1938 — R. R. 1, Atkinson, Nebraska
Miss Louise Scott, 1916 — 102 New Castle St., New Wilmington, Pa.
Miss E. Marjorie McCrory, 1936 — McCrory Farms, R. D. 1, Homer City, Pa.
Miss Vivian Trimble, 1921 — Blanchard, Iowa
Miss Ruth A. Warnock, 1918, 1936 — 915 East 8th St., Wellington, Kans.
Miss Georga Wengert, 1920 — Lebo, Kansas
Miss Helen C. Sharp, M.D., 1944 — 411 N. Yale, Villa Park, Ill.

RETIRED (from INDIA)

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 82 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 — 205 E. Broadway, Girard, Ohio
Miss Rose McCullough, 1879 — Penn & Trenton Aves., Pittsburgh 21, Pa.

HONORABLY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884 — Box 423, Santa Ana, Calif.

RETIRED (from EGYPT)

Miss Rena L. Hogg, 1899 — c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911 — 926 East 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901 — Fair Meadows, Limekiln Park, R.D., Chalfont, Pa.
Miss Laura B. Walker, 1904 — 1109 McClure Ave., Munhall, Pa.

EGYPT—c/o American Mission

Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry — Benha
Mrs. Ada A. Dunlap, 1926 — Fayoum
Miss Anna B. Criswell, 1905 — Assiut
Miss Lucia Dwight, 1919 — Beni Suef
Mrs. William Fennell, 1937 — Cairo
Miss Davida Finney, Litt.D., 1915 — Cairo
Miss Elsie M. French, 1909 — Cairo
Miss Alice Grimes, 1924 — Cairo
Mrs. G. G. Gutteridge, 1939 — Cairo
Mrs. A. F. Huish, 1939 — Cairo
Miss Lois D. Kingan, 1926 — Cairo
Miss Lucy Lightowler, 1921 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette McCrory, 1916 — Beni Suef
Miss Carol E. McMillan — Beni Suef
Miss Elizabeth McKibben, R.N., 1924 — Tanta
Miss Sarah B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Tanta
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Luxor
Mrs. Rachel T. Seiver, 1925 — Assiut
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, LL.D., 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Ida B. Whiteside, 1913 — Luxor
Miss Ruth M. Williamson, 1924 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Ruth A. Work, 1904 — Assiut
Miss Laura B. Wright, 1921 — Tanta

NOW IN THIS COUNTRY (from EGYPT)

Miss Mary Frances Dawson, 1922 — 808 E. Third St., Ellensburg, Wash.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Martha C. Glass, 1921 — 800 E. Second Ave., Monmouth, Ill.
Miss Eulalia D. Grether, 1929 — 485 East 11th St., Loveland, Colo.
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Helen J. Martin, Ped.D., 1915 — 904 Publication Bldg., Pittsburgh 22, Pa.
Miss Evelyn McFarland, 1919 — New Wilmington, Pa.
Mrs. John McMillan, 1937 — 116 S. Erie St., Mayville, N. Y.
Miss Edna B. Sheriff, 1920. Telephone, Indianola, Iowa; R. D., Norwalk, Iowa
Miss Nellie C. Smith, 1911 — 536 Superior St., Grove City, Pa.
Miss Marie Tait, 1925 — R. D. 5, Mercer, Pa.
Miss Ethel L. Weed, 1919 — c/o Miss Everett McCallister, Carmi, Ill.

THE SUDAN—c/o American Mission

Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartoum North
Miss Mary Jane McKnight, 1922 — Wad Medani
Mrs. Alan Theobald, 1938 — Khartoum North
Miss E. Verna Pillow, 1930 — Khartoum North
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartoum North

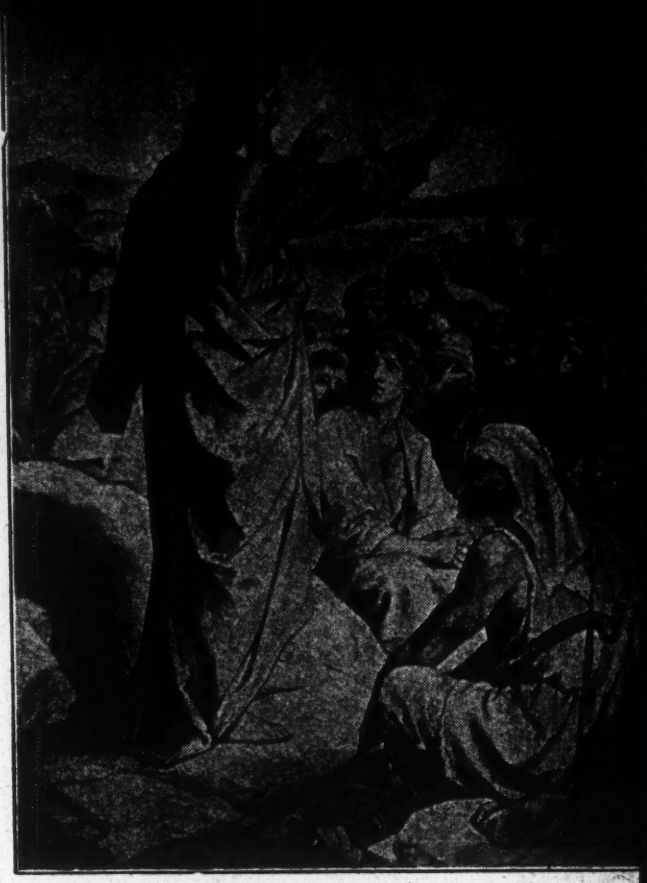
NOW IN THIS COUNTRY (from THE SUDAN)

Miss Mary E. Cole, 1919 — Braddyville, Iowa
Miss Una Cole, 1918 — Braddyville, Iowa
Miss Mary V. Ewing, R.N. — 1150 Corporation St., Beaver, Pa.
Miss Aulora R. McIntrye, R.N., 1911 — 4514 Oakland Ave., St. Louis, Mo.

ETHIOPIA—c/o American Mission

Miss Ruth C. Beatty, R.N., 1921 — Saye
Misss Isabel Blair, 1922 — Saye
Mrs. A. W. Pollock, R.N., 1942 — Gore
Mrs. Ruth Lobaugh Walker, 1928 — Addis Ababa

The Hope Of the World



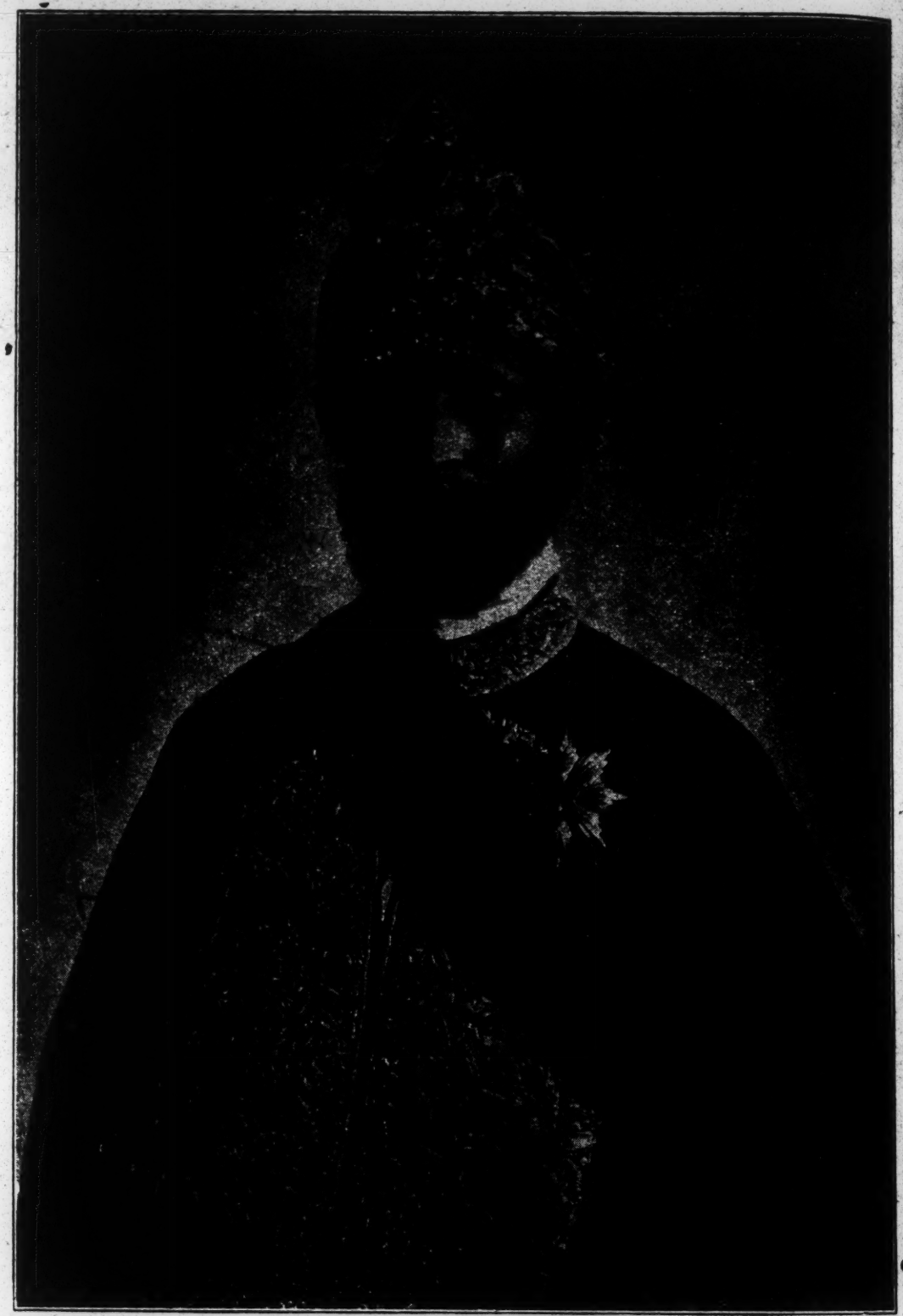
For evil days like these there is a Way—
The Way that leads from darkness into light,
That leads to love from hatred's cruel night:
For days like these there is the Loving Christ.

For troubled days like these there is a Truth—
The Truth that evil shall be overthrown,
That God above is mindful of His own:
For days like these there is the Blessed Christ.

For bitter days like these there is a Life—
The life that bids men look from earth to heaven.
That bids them be to earth as God's own leaven:
For days like these there is the Tender Christ.

For days like these there is no other Way,
There is no other Truth, no other Life;
His promised peace shall put an end to strife
And men shall find eternal life through Christ.

ELSIE WEHLING FULTON



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HAILE SELASSIE, THE EMPEROR OF ETHIOPIA